

The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.
OLD SERIES

NEW SERIES
VOLUME XXXIX. No. 5

Jackson, Miss., February 4, 1937

Who's Who and What's What

One of America's most-successful business men left about \$100,000,000. His grandson, whose father inherited his share of the fortune, is in jail in Arizona for failure to pay a debt of \$56.—Ex.

We have never known a case where "union services" by all the churches in any community did not result in a decreased attendance. And there is no reason to believe that the union of various denominations for permanent work will result otherwise.

Missionary Pastor W. S. Allen is encouraged by the faithfulness of his people at Pass Christian and Bay St. Louis. They have more to contend with than most of us, but there are some of the salt of the earth among them. Brother Allen thinks the Governor could find plenty to do down there when he gets through with East Jackson.

Consider the levies and the liquor business. For two generations the people of this country have been laboring and spending to build a system of levies along the Mississippi River and its tributaries. Do you think any responsible person today advocates destroying the levies and letting the water overrun all the lowlands? To be sure the levies are not perfect and occasionally there is a break and great damage is done. But we do not abandon the system of levies, but build them better. We were two generations building up prohibition sentiment and prohibition laws. They did not work perfectly but they greatly reduced drinking, and drunkenness. Because the laws are sometimes broken, shall we abandon the prohibition laws? Not if we have good sense. We must strengthen them, repair any weak places and continue to build against the liquor flood. Just now drunkenness, inebriety, alcoholism, Keely cures and all such asylums have greatly increased. It will take strenuous effort to repair the damage and build protective walls for the future.

Don't waste any time wishing that our churches could get back to the moral and spiritual condition of the churches in the days of the apostles. Certainly they had some fine qualities and there were outstanding characters in them worthy of imitation and of all praise. But the more we read the New Testament, the less we think of the churches in that early time. The marvel is that in spite of the weaknesses of these churches, maybe because of them we have such exalted standards set before us in the New Testament. The teaching of the New Testament is all that any generation can ask, but the conditions in those churches were anything but ideal. The church at Corinth was in a mess. The seven churches in Asia furnish anything but a model in behavior. The church at Rome did not seem to give Paul much support. The church at Jerusalem had some hardshells and anti-missionaries who were forever making trouble. The churches in Galatia were easily and quickly upset. It is small wonder they were no better. They were just beginners and lived amid moral corruption such as we can hardly realize. In the midst of all this and out of all this came the New Testament which is as clear as the sun for truth, and parallels the will of God for righteousness.

The Methodists of America propose to enlist 1,000,000 members in their "Fellowship Movement," which will reinvigorate their missionary and benevolent work. They have missionaries in 27 countries with 600 missionaries, and 3,000 engaged in Home Mission work. They have more than 70 hospitals, 85 educational institutions, organizations to promote temperance and take care of old preachers. Their bishops are now busy visiting all sections of the country. They seek also to promote world peace. On February 17 they propose to have "family dinners" in 20,000 cities and towns. Withal it is their purpose to rededicate and invigorate the spiritual life of 5,000,000 people. They have made a good start already and we wish for them the consummation of their plans. May we add just this little word of caution: "The kingdom of God cometh not with observation." But their leaders probably know that as well as we.

A careful, thoughtful reading of the scriptures will prevent or correct many misinterpretations and abuses, and that without the necessity of any commentary. Here is a sample, one which anybody can see who thinks as he reads. In Peter 1:20 we read, "No prophecy is of private interpretation." Catholics by this justify their insistence that "the church" is the only proper and authoritative interpreter of the scriptures. And there are other abuses of the same passage. But its meaning is made clear and unmistakable by the words which immediately follow: "For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit." Peter is talking not about the explanation of the meaning of scripture, but about how it came into existence. It did not come from man, nor by the will of man. It is not some man's guess, nor is it the best product of some man's mind who was seeking to know and make known the will of God, but it came from God who used men to make known His will.

"But I have this against thee, that thou sufferest the woman Jezebel who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication and to eat things sacrificed to idols." Jezebel was the wife of Ahab, king of Israel, and she insisted on giving the prophets of Baal and the worshipers of Baal equal standing with the worshippers of Jehovah. She was the sort of person that is today represented by those who propose to rethink missions and put it upon a broad and liberal basis. These insist that various types of religion should not be exclusive, but selective or eclectic and cooperative. That your Christian missionaries should not try to make Christians out of Jews, or Mohammedans, or Hindus or Taoists, or Budhists or any of the rest of them. Just share with them anything you have and take any good you may find in them. Just go along with them and maybe some of them will come along with you. And what difference does it make after all. Haven't they all got the same end in view! Wonder how this sort of thing agrees with the "scientific method"? Does science say it doesn't matter whether your ideas of the laws of nature are in agreement. On the contrary it says you must not vary so much as a hairs breadth from the truth. Ask your professor of mathematics whether you can juggle the multiplication table, or change a mathematical formula and get the same results. Ask your professor of chemistry or astronomy. He will send you to the bug house. And is the truth about God of less consequence?

A committee was appointed by the Florida Convention to make recommendations as to the membership of their Executive Board. This committee will recommend among other things that no member of the Board succeed himself. "Whether it were better to bear the ills we have, or flee to those we know not of"—that is the question.

The press reports from Germany a few days ago carried the report of Hitler's speech to the Reichstag on the fourth anniversary of his "election" as chancellor. Of course it was primarily for home consumption, for this demagogue-dictator keeps himself in office by promises to the German people and an effort to bluff the rest of the world. It must be acknowledged that up to now his promises and his bluffs have worked quite effectively. But everybody must know that the time is bound to come when he will encounter the impossible and then comes the explosion. This time he renounced that part of the Versailles Treaty which acknowledged the guilt of Germany for causing the world war. Hitler has up to now proven a master in interpreting national and international psychology and has chosen well his time for making the next move. He seems to know also the proper time to slow up. In this speech he announced the nationalization of banking and railroads as a part of state socialization, forbade any German hereafter to accept a Nobel peace prize and made his usual grimaces at Russia. It hardly seems possible that a representative of one nation can constantly assume a provocative attitude toward another nation and not at last succeed in making trouble.

Somebody could preach a good sermon on "Balaam Up To Date," and our generation needs it mighty bad. You remember that old pious fraud knew enough about God to make him a genuine agent of the devil. Like one of Shakespeare's characters he did "protest too much." He swore by all that was holy that he couldn't be bought, and he was loud and persistent in his protestation of incorruptibility. A house full of gold wouldn't budge him an inch. But like Julius Caesar who "thrice he thrust it from him thus," when the crown was offered to him, all the time had an itching palm for what was offered. Blinder than the ass on which he rode he went on with Balak's messengers; and after loudly proclaiming that he would bless only those whom the Lord blessed and curse only those whom the Lord cursed, he whispered into Balak's ear that he knew a way. "Just give a feast and get enough wine and women and dance around the idols. You will see God smite them hip and thigh. And it worked. He taught Balak how to "cast a stumbling block before the children of Israel." And you will recall that John says one of the churches of Asia had a Balaam among them. And Peter and Jude in their epistles say their generation had him. And wherever you find a man in the legislature, or in congress, or in any office who is willing to put liquor before people for the sake of revenue, he is a follower of Balaam, and hasn't as much moral sense as Balaam's ass. These may profess loudly their incorruptibility, but they are telling the people you can save yourself taxes by licensing the sale of liquor and sending your sons and your daughters to an untimely grave and an endless hell. A few dollars in taxes are offered in exchange for poverty and shame and a retinue of crime.

Sparks and Splinters

Copiah County Association Sunday School Convention met at Hazlehurst Sunday afternoon.

Mr. H. R. Denham on Feb. 1 began his work as Educational Director and Enlistment Secretary of First Church, Montgomery, Ala. His opportunities and responsibilities are great in this church.

The Alabama Baptist quotes the figures from a Birmingham daily to the effect that 449 people were killed in automobile accidents in that state last year. And from another daily in the same city the words of a policeman, Mr. Henry Darnell, that as a wreck investigator for the police department, he is convinced that from 60 to 70 per cent of the serious automobile accidents are caused directly or indirectly by liquor. He says, "Stop drunken driving and you will stop a large part of the accidents."

Mr. Lawson H. Cooke, associate secretary of the Southern Baptist Brotherhood, writes: "At the present time we are busily engaged in the task of procuring the twenty-five thousand members in our Hundred Thousand Club which the Southern Baptist Convention assigned to the Brotherhood in St. Louis last year, and we are delighted to report substantial progress in this work. Personally, I am convinced that the liquidation of our denominational indebtedness of every character, whether of the individual church, or the state, or Southwide, is the most important task before us at this time, and it will be the task in which the Brotherhood will major during 1937. We will then drive toward a debtless denomination by 1945, 'A consummation devoutly to be wished.'

Our circulation manager, brother A. L. Goodrich, enjoyed the winter conference of the Southern Baptist Press Association. The editor has enjoyed what the other brethren had to say about it. After two or three weeks for recuperation Dr. J. S. Farmer of the Biblical Recorder is able to tell some of his experiences, a part of which we here reproduce for our readers. Speaking of the deep sea fishing trip he says:

"Practically all the editors and three of the ladies caught fish, but not the editor of the Biblical Recorder—he fed them. He had no disposition to wet a line or catch a big fish. Mrs. Tinnin, of Louisiana, Mrs. Gwaltney, of Alabama, and Mrs. Allen, of South Carolina, retired to the bunks under shelter, and the editor of the Biblical Recorder sat at the stern of the boat and called up the fish with a promise that they should not be hurt. As the time passed, in an effort to keep up his courage, the editor of the Recorder sang,

My dinner lies over the ocean,
My breakfast lies under the sea,
My stomach is all in commotion,
Don't talk about fishing to me.

O-oo-ah-a, O-oo-ah-a!
Don't talk about fishing to me!

Anne Allen, the second daughter of Dr. and Mrs. W. C. Allen, of South Carolina, was a brave little girl; but she, after catching one fish, surrendered to the treacherous gulf and joined the editor of the Recorder in an appeal, 'Let's not catch the poor foolish fish. Let's go home.' Gwendolyn, her older sister, proved a better seamstress.

"If you know Mrs. O. P. Gilbert, of Atlanta, you would never suspect that she would be willing to catch a 'poor foolish fish'—but she did. She caught the largest red grouper caught by any member of the group. 'Goodie' said, 'That fish will weigh fifteen pounds.' Mrs. Gilbert is an expert in reeling in big fish. The black fish and the red grouper were pulled in rapidly until 'Goodie' said, 'We have more than one hundred pounds now.' And the group agreed that maybe he had better turn the nose of the little ship back toward land."

There are said to be 1,000,000 Baptists in Texas, divided white and negro in the ratio of 3 to 2.

Highland Church, Meridian, has a budget for 1937 of \$4,666.80 of which \$480.00 goes to outside benevolence.

Attorney General Greek Rice has advised that "bank nights" at the moving picture houses are a lottery and violate the Mississippi statutes.

Automobile insurance has gone up. Why? Ask the people who voted for the repeal of the eighteenth amendment. All of us are paying the price.

The W. M. U. of Philadelphia church entertained last Friday evening in honor of Pastor D. A. McCall before his departure for a trip around the world.

A committee of fifteen was appointed by the Louisiana Baptist Convention to conduct a campaign to pay the \$100,000 debt on their college. Rev. A. S. Newman is executive secretary of the committee.

Brother J. E. Arledge died at his home in Hattiesburg last week, aged 88. He and his wife were the only surviving members of the original membership of First Church. He came to Hattiesburg before the city was founded.

The Lottie Moon offering as reported at W. M. U. Headquarters for the South at Birmingham on the twenty-third of January was \$267,154. And the books are still open. Their goal was \$175,000. It is believed the receipts will go to \$275,000.

The Southern Baptist Hospital in New Orleans paid \$68,000 on its bonded debt in 1936. The new educational building of the Southern Baptist Hospital in New Orleans, has been completed, is paid for, and is now being used.—Louis J. Bristow.

Dr. Jno. A. Huff has resigned the pastorate of First Church in New Orleans and has gone to First Church, Chattanooga. The folks in Chattanooga will find that a leader has come among them. We are sorry for the loss that has come to New Orleans.

As a memorial to his wife who died while he was making a tour of the mission fields in Asia, Dr. M. T. Andrews of Texarkana had installed a telephone in the home of Missionary Hermon Ray in Japan. In that country the telephone equipment must be owned and paid for by the user.

The Rev. Lucian C. Pinnix has been called as associate pastor of the First Baptist Church, Burlington, N. C., and has accepted and took up his work the fifteenth of January. Mr. Pinnix is a graduate of Mississippi College and the S. B. T. Seminary, Louisville. He was a member of the famous Seminary Quartet for four years. Rev. A. D. Kennett is pastor.

Can we pray that prayer of Moses in the ninety-first Psalm, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it"? Too much of our praying is to get the Lord to do what we ought to do but are unwilling to do. The Lord has promised to bless the work of our hands, but we must do something for Him to bless. He can't bless a vacuum.

Mt. Nelson Church in Neshoba County has built a beautiful new house of worship. They were assisted in this by the late Dr. T. E. Ross of Hattiesburg who was many years ago a member of this church to which his father and mother belonged. The church is now preparing to furnish the house with seats, and the members are making inquiry of other churches which may have pews to dispose of. Rev. J. R. Davis, a student in Mississippi College, is their pastor.

From the Neshoba Democrat we learn that First Church, Philadelphia, had five additions by baptism Sunday. Mrs. E. C. Cole reported 151 present at the Training Union. W. W. Jones, superintendent, reports about 400 at Sunday school, and Mrs. A. B. McCraw says the W. M. U. is growing constantly. Pastor D. A. McCall preached Sunday on "Results of Building for God," and "The Unpardonable Sin." Brother McCall sails from New York Feb. 3 on the Berengaria, returning to New York May 17.

Secretary Godbold has arranged for four conferences of pastors to be held in as many sections of Missouri in February, March and April.

Pastor C. E. Patch and Grenada First Church recently had with them Dr. Henderson Barton of Nashville in an illustrated lecture on his trip around the world.

Ruleville officials have notified all business houses that gambling devices must go. Grocery stores must close on Sunday and drug stores remain closed on Sundays from 10 a. m. to 2 p. m.

The Hundred Thousand Club is the only thing in sight to pay our debts, save our honor and relieve our debt slavery. We must not fail.—L. R. Scarborough, Seminary Hill, Texas.

In a letter to Mr. Frank E. Skilton Dr. Henry Alfred Porter of Charlottesville, Va., says of Mississippi Baptists: "There are no more loyal Baptists nor more winsome people on this terrestrial ball." That's handsome of you, beloved.

The Seminary stands squarely back of the Hundred Thousand Club. The plan is timely; it is practical; it is contagious; it will succeed if given reasonable support by the pastors of the Southern Baptist Convention.—John R. Sampey, Louisville, Ky.

From the beginning, the Sunday School Board has borne the expense of promoting the Hundred Thousand Club. Every dollar received from the club has been applied to the principal of the debts. The interest on these debts has been taken care of through the Cooperative Program.

Dr. W. H. Morgan now at Hartsville, S. C., keeps up with Mississippi Baptists through the Record. Seeing the notice of brother J. L. Boyd's going to Forty-first Ave., Meridian, he takes occasion to speak most highly of his work in Vicksburg where they were fellow pastors for several years.

The Biblical Recorder estimates that the denominational schools of North Carolina save the state and the tax payers two and a half million dollars a year, in money that would have to be appropriated and raised by taxes if the denominations did not educate these young people. Or else a multitude of them would go without a college education.

Pastor Louie D. Newton says that one of the most brilliant daily newspaper editors in Georgia declares the best medium for reaching the people on any moral issue is the denominational paper. Dr. Newton adds, "I wonder if any pastor can ever render his people and the kingdom a greater service than when he is doing something for his church paper."

The Word and Way, Baptist paper of Missouri, privately owned, during the depression decreased its subscription price, just as the Baptist Record did. Now, on account of the increase cost of publishing, the price has been raised. The only way they are able to continue publication without a crippling debt, even at the increased price, is by operating a large printing and publishing business. Our people will eventually have to get accustomed to paying for their paper what it costs to publish it. They do not do it now.

Pastor and Mrs. D. A. McCall of Philadelphia were given a reception in Jackson last week by Mrs. Pridgen; one of his former parishioners honoring them just before brother McCall leaves for his trip around the world. All his friends wish him a happy trip and a safe return. He will be greatly enriched by the travels, and will be a greater blessing to others.

A sermon of H. J. Miles, published in The Word and Way gives the following twenty-five reasons for not using alcohol as a beverage. It is unscriptural, not conducive to good citizenship, is expensive, breeds poverty, destroys the home, causes heartache, causes brutality, degrades character, causes my brother to stumble, best Christians don't use it, it invites disease, de-thrones reason, causes feeble-mindedness, leads to insanity, produces orphans, increases infant mortality, causes crime, increases divorce, cause of accidents, causes suicide, impairs skill, fifty per cent of those who make and sell it have sense enough not to use it, hard to quit drinking, no good reason for using it.

Thursday, February 4, 1937

THE BAPTIST RECORD

BAPTIST COLLEGES

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(Part of report on Christian Education by Dr. J. F. Carter, published by request of Newton County Association.)

Baptist schools are calculated to train young men and women for service and responsibility in Baptist churches. If Baptists do not educate for service and leadership in their churches, they cannot expect anyone else to do this for them. Although Baptists as citizens and tax payers have an interest in tax-supported colleges, these colleges cannot be expected to educate for church leadership. This is not their purpose, and Baptists would be among the first to protest if the tax-supported schools should undertake to teach religion and church policy. This would be a violation of our fundamental principle of liberty—the separation of church and state, and Baptists have always held to and contended for this principle. Moreover the administration of these schools has no concern for Baptist church life as such. Indeed in the classrooms of some of these institutions ideas and ideals of religious service and church life are set forth which are so foreign and contrary to Baptist policy, as it is founded on the teaching of the New Testament, as to make them an incipient menace. So to expect these agencies to train our church leaders for us is both expecting too much of them and is fraught with grave dangers to ourselves. But as the number attending Baptist colleges decreases and the number in non-Baptist colleges increases, the percentage in the churches of the Baptist-trained leaders as compared with the total number trained for general leadership grows smaller and smaller all the more rapidly. Then many of our churches, especially the country and small town churches will become fertile fields for the advocates of unionism, community churches, etc., etc. A larger stream of boys and girls ought to go back from the Baptist colleges into the churches in order that they might be as salt for seasoning the life in these churches, that they might stabilize the life of the communities in times of social unrest and religious doubt, that they might stem the flood tide of erroneous isms that is sweeping down upon us.

Perhaps Baptist colleges are not all that they ought to be, nor is every one of their products a perfect citizen and thoroughly dependable servant of our Lord in his church. But reports show that on their campuses from ninety to one hundred per cent of the Baptist students are reached and developed by the Baptist Student Union in the Baptist church life of the college communities, while in non-Baptist institutions only 10 to 75 per cent of Baptist students are reached and served by Baptist agencies—one institution reporting 75 per cent, all others reporting 50 per cent or less and one as low as 10 per cent. Moreover, nearly one hundred per cent of the students in Baptist institutions are now enrolled in Bible courses or they have taken such courses previously. And it must be remembered that these Bible courses in our own schools are taught by Baptist teachers who are not hog-tied in teaching Bible truth. But this is a time of great need for the Baptist colleges. They need first the prayers and sympathetic interest of the Baptist constituency of the State as they have never needed them. They need the cooperation of the pastors, Sunday school officers and teachers, B. Y. P. U. counselors and directors, and W. M. U. workers in the work of inducing the boys and girls to choose these Baptist schools as the place for their education. No greater service can be done a bright, promising young person than to persuade him to secure an education in a place where he will be most likely to consecrate his intellect and his talents to the Lord in harmony with the truth of the New Testament. Then they need money, that they might improve their equipment, and that they might pay the operating costs without calling so heavily on the students. Many bright students are turned from Baptist schools to schools where New Testament Christianity is ignored, scoffed at, or compromised, just because of the higher charges in the Baptist schools. This could be

remedied with more funds contributed from the denomination.

For Newton County Baptists the matter of Baptist colleges and non-Baptist colleges is an important one because of the presence in their midst of a college of each kind. Clarke College was thrown overboard by the Mississippi Baptist State Convention six years ago, but some Baptists of the county have been operating it in harmony with Baptist faith and principles since that time. All that was said about the decrease in the enrollment in Baptist schools and the increase in enrollment in non-Baptist schools applies to our own local situation. And we believe that what was said about the results of such conditions will soon be true in our own communities and churches. Whether we want to talk about it or not, Newton County Baptists are faced with the question as to which of these colleges will have their heartfelt loyalty and cooperation and which will have merely their passing interest. As they love Baptist faith and principles—the truth of the New Testament—they ought to seek to strengthen the college in their midst which endeavors to educate in harmony with this faith and New Testament truth.

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THE WORK OF YOUR EVANGELIST

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With rain, muddy roads, and high water, the month of January has been a rather hard month for the people to come to hear the evangelist. However not one scheduled service was called off. My first work was at Bowen Memorial Church, near Gulfport, discussing our Denominational Program and helping to formulate plans for remodeling the church building.

The third Sunday in January I went to New Friendship Church, near Sumner, for a week. The school and church are side by side and the children came in a body each morning. They listened well and studied hard. Many of them memorized scripture verses for the first time. Although there were no accessions, the church was revived and there are assurances of better service in the future.

A stewardship and church building campaign was launched at Ascalsmore Church near Charleston on the fourth Sunday. Sickness, deaths, rain and high water interfered; but the efforts of the people and the evangelist were not in vain. Brother P. F. Herring, a senior at Mississippi College, is pastor of New Friendship and Ascalsmore churches and is well loved by his people.

The following is a list of meetings scheduled for the immediate future: Oloh, near Hattiesburg, fifth Sunday in January and week following; Lake, first Sunday in February and week following; Walnut Baptist Church, eight days, beginning Thursday night before the third Sunday in February. In all these meetings there will be a combination of a study course and evangelistic services.

So far I have no definite engagements for the month of March. If you can use me, brethren, let me hear from you.

Praying God's blessings on all our work, I am
Fraternally,

Bryan Simmons

Box 530, Jackson, Miss.

BR

Mary Hardin-Baylor College will celebrate the twenty-fifth anniversary of the presidency of Dr. J. C. Hardy on April 20. Plans for enlargement will be proposed. Visitors from other colleges will have part in the program.

The statewide evangelistic campaign to be conducted by Texas Baptists will be preceded by a meeting of the preachers at Ft. Worth. Dr. J. B. Tidwell suggests a day of prayer in all the churches, and the editor of the Standard begins a column devoted to evangelism.

Annual report of First Church, Shreveport, shows 342 additions, of whom 231 came by baptism. Total gifts \$74,965.98. Average attendance at Sunday school 1,124, out of an enrolled church membership of 4,416. There are two brotherhood organizations in the church with an average attendance of 42. Average attendance at B. T. U. 222.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

THE RECORD SURELY HELPS

A recent letter from Gene Deweese of Spring Creek Baptist Church, Neshoba County, contained fifty-three names and \$53.00 to pay for their subscriptions to the Record

AND

A check for \$45.00 for the Cooperative Program.

Rev. T. W. Burnett is the pastor of this good church.

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THIS WARMS OUR HEART

"Sunflower, Miss., Jan. 19, 1937
Baptist Record,
Jackson, Miss.

Dear Sirs:

Here is our list of EVERY (caps ours, Baptist Record) family in our church and we want the Record to come to these. We will send the money monthly if agreeable. (It is.)

It is \$1.00 per year that way isn't it? We plan to send \$4.34 each month.

Thank you,

W. H. Haile, Church Clerk."

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But many more like this would burn us up.
Please burn us up.

For \$4.34 per month any church with 52 families can have each family receive each week 16 pages of Baptist news and views. Certainly no money could be spent in a manner more likely to bring large returns.

Let other churches do as Sunflower church has done. Let other pastors do as Pastor C. W. Baldridge has done.

Sunflower subscribers by post offices are as follows:

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WANTED

The address of the following pastors and the names of the churches they serve: Rev. S. E. Holcomb, Rev. C. J. Purvis, and C. M. Wilbanks.

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THE RECORD HELPS THE WORK

Rev. Earl Brooks of Harperville recently conducted a B. T. U. Training Course. Fifty-four took the examination. Larger churches take notice.

And over one-half the Harperville Baptists take the Record.

Brother Brooks said he asked 'em.

Helps At Batesville

Last week's issue told us that Dr. J. W. Lee had been at Batesville 30 years. He tried to resign. The church said "No."

Batesville church is well represented on Dr. Gunter's books as a contributor to all the work.

Batesville church has more than one-half its families taking the Record.

Helps Walnut Grove

Read last week's issue about the good work at Walnut Grove where Dr. M. O. Patterson is pastor. With a burned building and a building program ahead, they still want each family to have the Record and have so voted. They know it helps. If Dr. Patterson was resident pastor each family would probably be getting two copies.

It Helps At Monticello

Also read the good report of the work at Monticello where brother D. O. Horne is pastor.

Note the increases all along the line, even pastor's salary is increased and that they exceeded their budget in 1936. And over one-half the families get the Record. Horne "asked 'em and they subscribed."

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CANTON

An auditorium full of women besides Bracey Campbell and the writer was the sight we saw

(Continued on page 5)

EDITORIALS

DO WE MAKE VOID THE LAW

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In Romans 3:31 Paul says "Do we then make void the law through faith?" (American Revision: "Make the law of none effect?") This was doubtless an objection made to the gospel when Paul preached it and it is still an objection or a question raised today when the gospel is preached as Paul preached it. And it is a natural question and needs to be answered intelligently and sympathetically, where it is asked with any seriousness.

Are the law and the gospel opposed to each other? Do they contradict or neutralize each other? To a mature or well instructed Christian there is no difficulty here, but not all are mature; not all are Christians. Briefly it may be said the law is for the purpose of showing us what is right, and to make clear the necessity of righteousness. The gospel is for the purpose of showing how men may become righteous. From this it is evident that there is no necessary conflict. The law lays down a rule of action. That's what the word law means, something laid down. And the man who says something about "laying down the law," has the proper conception of it.

The law says, "Ye shall be holy, for I the Lord your God am holy." The law sets up the highest possible standard, for it makes it plain that the character and conduct of men must conform to the character and conduct of God. The law makes it quite evident that man has failed and is failing to measure up to the will of God. It is a straight edge which shows we are crooked. It is a line and plummet which shows we are not upright. By the law comes the knowledge of sin, the realization that all have sinned and do come short of the glory of God.

Then the gospel comes along and finding men in sin, offers and presents a way out. It tells us that God freely forgives, that He invites sinners to come to Him; that he accepts them, welcomes them, restores them to His favor and makes them members of His household. To some this seems to make void the law of God, to make it of none effect, to ignore it and contradict everything it has said and stood for. To many a Jew, to the natural man, this seems to undo all that the law has done. And that would be true, but for one thing.

And that one thing is the all important thing. This one thing is that Christ died for our sins according to the scriptures, that is in accordance with the teaching, provision and prophecy of the Old Testament. This scripture or law required righteousness, required also penalty for any and every transgression or disobedience. This inheres in the essential idea of law. But Christ fulfilled the law, magnified it and made it honorable. And he fulfilled it by paying its penalty. Justice has been met and satisfied. It is not satisfied in any other way. And now men can be saved, are saved not by ignoring justice, or in violation of it, but on the ground of it, in fulfillment of it. We do not make void law: nay we establish law. God can now be just and the justifier of him who believes. Faith does not make the law of none effect. It accepts Christ as the end of the law to every one that believeth.

BR

Dr. R. N. Whitfield of the State Health Board gives the figures for deaths caused by motor vehicles in Mississippi for 1936, as a nearly 40 per cent increase over those of the previous year. Any average driver who gets two or three drinks of beer is a menace to all who travel the highways.

On account of the flood situation at Memphis and the number of extra people to be looked after Dr. R. G. Lee has had to postpone his engagement to assist in a meeting at Drew. The meeting scheduled to begin Feb. 1 will probably be held in April. Pastor J. H. Kyzar and the church are making good preparation and are very hopeful.

TO MAKE VOID THE GRACE OF GOD

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In Galatians 2:21 Paul says, "I do not make void the grace of God." In 2 Corinthians 6:1 he says, "We entreat also that ye receive not the grace of God in vain." In both cases the grace of God is the active favor of God exerted in man's behalf to save him and make him what he ought to be and enable him to do what he ought to do.

In Galatians the danger was that the grace of God might be made void or set aside by substituting something else in its place. In Second Corinthians the danger shown is that people would make void the grace of God, make it ineffective, or vain, by making no use of it at all, but letting it lie idle or dormant, when there was so much necessity for it, so many demands upon it, so many opportunities for its being put into exercise. You may say that in the first case it was a doctrinal danger while in the latter it was a practical danger. But in both cases grace was vain or void because it was not called into actual and practical service.

Consider the danger mentioned in Galatians. These people had had the gospel of Christ preached to them in plainness and boldness. It was as if Christ had been set before their very eyes as crucified for their sins. They had responded to it joyously and heartily. But they were new and untrained. Along came some Jewish Christians and got them into confusion, insisting that they must adopt and keep the law of Moses—or else they couldn't be saved. They were on the point of accepting this teaching and setting in assiduously to try to perfect themselves by keeping the law.

Paul tells them plainly they can't be saved in two ways. It must be one way or the other. It must be by grace; or it must be by law. And if they propose to be saved by keeping the law they have turned away from grace. Such a course is to make absolutely "void the grace of God." And let it be clearly understood that he means not only that they become Christians in the first place by grace, but that this is the only way they can hope to become mature Christians, to be made perfect in Christ. The same grace that brought them into the kingdom will make them perfect in Christ. Fleshly striving will do them no good. The life that comes into them from the living Christ, appropriated by faith, this alone will enable them to live victoriously. To adopt the road of keeping the law will make void the grace of God.

In the case of the Corinthians the danger was not so much in efforts to attain righteousness by observance of the law, as it was in neglecting to make use of the fulness of the grace of God to meet the demands on them for exemplary living and for faithful witnessing to the gospel. It was hard to live a Christian life in Corinth. And some of them had sorely failed in it. They were all in danger of letting the leaven of sin affect the whole church. They ought to be not only living right, but actively serving as ambassadors on behalf of Christ. The church that fails in this is receiving the grace of God in vain. They are preventing this grace from accomplishing its purpose. They are endangering their mission in the world. The grace of God must find expression in practical service to the world in which we live, or else we have frustrated the purpose of God. Grace will not long continue in us, unless we pass it on.

BR

Z. M. Freeman, a graduate of the B. B. I., becomes educational director in First Church, Newport News, Va., where Dr. F. W. Putney is pastor.

It is a joy to report that we have received in response to our earnest requests sufficient money to pay six months interest. We are a year behind in this and were hoping to pay the total. We are deeply grateful for the amount received and are sure that the bankers will be considerate of us as we seek to secure the balance. Please ask friends to hasten further contributions. Any gift will be appreciated.—W. W. Hamilton, President, Baptist Bible Institute, 2/1/37.

INVESTING IN YOUNG PEOPLE

—o—

Probably not one man in ten is habitually successful in his financial ventures, in making money investments which bring in large returns. There are some people who seem to have a special gift or endowment of this kind. Mr. Carnegie once said, "It is so easy to make money." Whenever a good man has this gift we greatly rejoice that the Lord has given him this talent. It may not be the most valuable talent in the world, but it is one to be prized, and one to be used under God for the advancement of every good cause.

Most of us can never hope to be successful financiers. We must look back upon our efforts as stupid blunders and wonder why and how we missed it so consistently. But we need not despair of doing good on that account, for we may find there is a better way, that there are better investments. And it is not impossible for us to learn from our financial failures that it is more profitable to lay up treasures in some other line where there is no possibility, or certainly less possibility of blundering. We need not suffer with an inferiority complex because some one beats us in the financial exchanges. There is a "higher ground," and there is a "better part," "a more excellent way," and this can engage our attention to good advantage.

The truth is that men who are wizzards in finance and those who may be rated as financial failures may work together and make investments in better things than houses and lands. The only thing that makes houses and lands of any account is people. Without them, banks, bonds, railroads, stocks, utilities, and all the rest of them are not worth a red cent. It is people that give value to everything. And investment in people is the only investment that is of any permanent value or satisfaction. These will last when all the rest has perished. The world and all that is in it or on it will be burned up with fire, but not a soul of man shall ever cease to be. If you want something that will last you will have to invest in folks.

This is our opportunity. The opportunity for all of us. The people who are now boys and girls are the best chance for investment. Our youth, our young men and young women are being fashioned for eternity. If it were only for the period of this life, it would be a good investment. If it were only to make them good citizens and efficient church members, the opportunity is the greatest for the use of our financial resources. But they will live forever. And what they become now will determine their condition and estate for eternity.

Some of our people are realizing this and are giving to Christian education. Occasionally one hears of a large gift to the endowment of our colleges. But they are too rare. All of our colleges are going to require large gifts to do their work right, to function as they ought, to fulfill their mission. Just now the one in the field for enlargement is Mississippi Woman's College of Hattiesburg. They have set a worthy and a practicable goal. They are inviting all who love our young people, and who love righteousness and the kingdom of God to join them in fulfilling their ministry to young women. And here is a great opportunity for large investment.

BR

First Baptist Church, Philadelphia, has been blessed with a mid-winter revival spirit. Approximately fifteen persons were baptized Sunday night as the result of conversions for each of the last several Sundays. In addition others have been coming by letter. The Sunday school and B. T. U. are doubling all previous attendance and interest records and W. M. S. is mounting weekly over previous records. The spirit of fellowship has come to be remarkable and as the pastor leaves on an extended mission trip he is made happy by such church conditions. He rejoices that his own family enjoys the best of health also. Dr. Lipsey has been gracious enough to ask for some "Travel Thoughts" as we journey and this we shall be glad to comply with. Yours in Him, D. A. McCall, Pastor.

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Thursday, February 4, 1937

THE BAPTIST RECORD

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UNEXPECTED HARVESTS

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When Jesus and the twelve disciples left Judea to go into Galilee, it is said that He must pass through Samaria. It is not said that they must go that way. He doubtless had urgent reasons for going. They went along to be with him. They went through Samaria because that was the nearest route from Judaea to Galilee. He had a mission there. To them Samaria was a country to be gotten through as soon as possible. To Jesus it was an opportunity to bring salvation to a sinful woman and to introduce a despised people to the knowledge of God. To them Sychar was a stopping place to buy bread, a filling station. To Jesus it was a mission station.

The Lord doubtless means for the contacts which we have in the regular routine in life, which we think of as merely incidental, having no special connection with our business in the world, He means these to be opportunities for the very discharge of the mission of life. How blindly we go through life! How constantly we miss the very opportunities thrown in our way. The very unpleasant incidents which arise may indicate to us the real business of life.

No wonder Jesus said to the twelve, "Lift up your eyes and look!" How often we need to pray the prayer of Elisha that the young man's eyes may be open. How seriously we need to pray for ourselves what Paul prayed for the Ephesians, that the eyes of their heart might be enlightened. We may miss the real business of life by waiting for opportunities to come to us. It is better to start where we are, take advantage of the one right at hand. It may not look inviting, but it may prove the open door to a useful life.

Not only was this harvest in Samaria unexpected because it came as it were by accident. But it was in what seemed a most unpromising field. That is often the case. We pick one place or person and the Lord selects another, a different one. We had better work with God if we expect Him to work with us. We had better go His way if we want to be found in the right way. Often it happens that the most promising cases disappoint us and the most unpromising will surprise us by the good results of Christian effort. Every one who has sought to save souls has found that out. Paul had to say to the Jews, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, we turn to the Gentiles; for so God hath commanded us." And Jesus said to John on the Isle of Patmos, "I have the key of David, and am he that openeth and none shall shut, and that shutteth and none shall open."

Another cause for surprise was that the results came so soon that they were entirely unexpected. Ordinarily there are four months after the seed are planted and then cometh the harvest, but not so always in spiritual harvests. The analogy of nature has its purpose and lesson, but it also has its limitations. The gospel harvest does not necessarily conform to the law of the material harvest. Immediately and miraculous results may be expected. Here they were before their eyes in Samaria. At the report of one woman the hillside is covered with people who have come to seek the Lord.

Don't take too much comfort from the fact that the early missionaries in India and Burmah and China had to wait for years to see results. Maybe there was something wrong with the faith. Salvation is not a natural process. It is a miraculous work of grace. We are dealing with God here. Yea it is God that worketh in us to will and to do. And he is able to do exceeding abundantly above what we ask or think.

—BR—

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

The following from *The Gazette of Alexandria, Va.*, said to be the oldest large daily paper in the United States, deserves all commendation: "We have reached the conclusion, after careful study and observation, that the advertising of spirituous liquors in this newspaper does not and cannot promote temperance in the use of alcoholic beverages. Therefore, in keeping with our policy of advocating and supporting those things which tend toward the advancement of the citizens of this community, we announce the discontinuance of the publication of spirituous liquor advertisements in this newspaper."

Pastors and others can now greatly help us, help every good cause and improve the Christian life and service of their people by getting them to take and read the Baptist Record. The change in the contract recently made with our printers consists chiefly in this, that additional copies of the paper, over 5,000 will now cost us a little less than half of what they did before. We can add to the number of readers without a proportionate increase in cost. Heretofore the more subscribers we had the more money we lost on subscriptions, because they are sold at less than cost. Now the increase in subscriptions will not sink us as it would do under the old contract. Please help us to add a thousand to our list right away.

"And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is Be opened." Don't get the idea that Jesus worked miracles of healing by a simple flip of his fingers, like a magician works his tricks. Every miracle that Jesus wrought cost him the stirring of his soul. There may be doctors who attend their patients mechanically, give the medicine and toss all responsibility aside. Let us hope their numbers are few. But certainly there are physicians who bear their patients on their hearts and suffer with them. And if they lose a patient by death they are greatly distressed, not because their reputation is at stake, but because they have become identified with the patient. It is only a physician of this kind that satisfies us. In the miracle above referred to when Jesus heals the deaf man, his heart is revealed to us. He looked up to heaven and he sighed before he touched him. Conscious of the source of healing and carrying the trouble of this man on his heart, he gave physical expression to his sympathy. So when he went to the grave of Lazarus with Mary and Martha he not only wept with them but was shaken with grief, or as one translator puts it was indignant in spirit. He himself bore our griefs and carried our sorrows. They were not something which was flicked from us by a flip of the finger. He becomes identified with us in it all.

Paul said to Timothy, "Take heed to thyself and to thy teaching (or doctrine)." This puts attention to yourself first. This is not selfishness, but to make the other effective. We must give attention to the cultivation of our own spiritual life or we will be worthless in trying to help anybody else. Our first duty to God and to the world is to bring ourselves into line with the will of God and fit ourselves for His service. Not to do this is to render ineffective and futile any efforts to help others. And what is said of an individual Christian is true of a church in any community, and of the whole denomination. The church life must be vigorous and spiritual. And the denominational spirit must be strong and healthful. There are a few Baptists in the world who seem intent on committing denominational suicide. They continually cry down denominationalism and what they call sectarianism. Whenever there is not a strong denominational spirit, a loyalty to that for which the denomination stands, then and there will be weakened and finally destroyed the very agency through which the truth is proclaimed and the work of God is done. Building a strong denomination is the best means of building up the kingdom of God. The denomination is the exponent of the truth as its members are able to see it. Lack of denominational loyalty is destructive of loyalty to God, and leads to the disintegration of the very agency through which the world is to be saved.

LET'S GO
(Continued from page 3)

—o—
at Canton and the lunch the good women served was fit for a king.

Canton continues to make progress numerically and spiritually as well as financially. Many good things were heard about Pastors Campbell and Derrick.

Madison County subscribers are as follows: Camden 3; Canton, Center Terrace 32, First 23; R. F. D., 1; Flora 14; Stokes 1; Ridgeland (New Hope Church) 5; Madison (New Hope Church) 32; Sharon 3.

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CRYSTAL SPRINGS

Miss Fannie Taylor knowing the value of the Record always finds time on her programs to let us say a word for the Record.

At Crystal Springs we found a large crowd of the W. M. U. folk gathered for a day of instruction. And that's just what they do.

They called it a lunch. It looked and tasted like a banquet.

Pastor Talkington told us many good things about the work there. In fact he says the depression didn't hit as hard at Crystal Springs as at many other places.

Copiah County subscribers are as follows: Allen 4; Carpenter 2; Crystal Springs 21 and 10 R. F. D.; Gallman 3; Georgetown 10 and 1 R. F. D.; Hazlehurst 31 and 5 R. F. D.; Route 1, 5; Shady Grove 30; Shiloh 15; Wesson 10 and 17 R. F. D.; Rockport 2; Martin'sville 1.

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THANK YOU
Gene Deweese, Route 3, Philadelphia; Rev. E. K. Cox, Gloster; Rev. R. L. Breland, Coffeeville; W. H. Hails, Sunflower; C. J. McKenzie, Tralake.

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HAPPY DAY
Holly Springs

Sunday, Jan. 24, 1937, I had a happy day with Pastor R. A. Morris and his splendid church at Holly Springs. The occasion was the dedication of their big, beautiful, useful new church building, which was built several years ago under the pastorate of the loved and lamented E. L. Wesson, but the brethren did not choose to dedicate it until it was entirely paid for. They had issued bonds to complete the building and have with consecrated self sacrifice been paying steadily through all the hard times, and at the same time increasing their contributions to missions and other benevolences and helping nobly on the convention debts.

They think they have a marvelous pastor, and I agree with them; he thinks he has a great church, and I agree with him. After these more than ten years, of hard work together, he seems perfectly satisfied with his church and they seem to be enthusiastically satisfied with their pastor. It is a fine, working, joyful church of 400 members, with a fine, useful, paid for house, and a comfortable pastor's home. The pastor lays the blame for this fine success on the membership; they lay it on the pastor; I lay it on both of them.

But I did have a fine time, and in spite of the fact that it rained almost all day we had a fine congregation.

I had gracious treatment from "Sister Pastor" and her two fine daughters, one of whom is a student of Blue Mountain College, but was home for the dedication. "Sister Pastor's" father was the eminent Dr. George Harrell and here again we run upon one of the secrets of "Brother Pastor's" success. Her uncle was Rev. Tom Harrell, a beloved schoolmate of mine at Mississippi College, in the days long gone, and a choice spirit if one ever lived.

If you want to see a live church, go to Holly Springs.

W. T. Lowrey

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In a "historical fireplace" Bacone College for Indians in Oklahoma will have two stones, properly inscribed, from the birthplaces of C. H. Spurgeon and John Clifford in England.

SHALL WE FINISH THE TASK?
H. C. Bass, State Leader

In the third verse of the third chapter of Galatians Paul uses language which we use for our text—All preachers must have texts. The sentence referred to is this, "Ahe ye so foolish? having begun in the Spirit, do ye now make an end in the flesh-marginal reading."

A Good Beginning

At the Washington Convention we began our Hundred Thousand Club Movement definitely setting up an idea in the minds of our people a plan by which we would be able to pay our debts of our Southern Baptist Convention institutions. So far we have done this; in round numbers we have paid into the institutions \$600,000; thereby reducing our interest payments to the amount of \$36,000. These institutions have been inspired and our creditors have increased their confidence in our denomination's honesty. Recently the outstanding man in another denomination asked the writer: "How is it that your people with such an individualistic emphasis are able to miss so much money?" My reply was that our individualism when inspired by the spirit of loyalty to Christ and his word is our strength and not weakness. Our people are a loyal people. They may be lacking in the point of information. But evidently they are improving in that respect as evidenced in our various movements to pay our debts.

There Is No Conflict

In many of our states of the South our State Boards have set up efforts to pay their debts similar to the Hundred Thousand Club movement. In our own state we have the 5,000 Club. Now there is no conflict in purpose nor in the principle between these efforts and the Hundred Thousand Club. Every debt owed by Southern Baptists should be a matter of concern to every Southern Baptist. A few days ago a layman said to the writer: "What about the bonds of the Baptists of a certain state?" I know some people who hold those bonds and they cannot collect them. These bonds are selling far below their face value. I am ashamed that the word Baptist is connected with such a situation.

In our effort to get 5,000 subscribers in Mississippi to the payment of our state debts we are helping to create sentiment that will help all of our Baptist causes. There can be only two ways in which these causes can do injury to our cause in the large. First, if we let our contributions to either of these causes interfere with our individual church problems. Our churches must be maintained. The entire fabric of our denominational life depends on the health of our churches. Second, we will let these two movements mutually interfere with each other by cancelling our interest in one to the advantage of the other. THERE IS NO NEED FOR EITHER OF THESE TWO SITUATIONS TO DEVELOP. In the main those who made pledges to the Hundred Thousand Club three years ago are better able to contribute to both club movements now than they were then. If they were supporting their church three years ago and subscribed to the Hundred Thousand Club then they are better able to do both now and take on the 5,000 Club movement now. There is no escape from these very apparent facts.

Our Immediate Task

During the months of January and February we must have our efforts in behalf of our Hundred Thousand Club. Dr. J. E. Dillard will be in our state for a series of conferences: one at First Church in Hattiesburg February 7; at Cleveland February 8; and one at West Point February 9. To these conferences our people from these sections of the state are urged to come and hear our good Secretary of Promotion as he speaks on our Southern Baptist problems.

But more than that; Sunday, February 7 is to be known as "Baptist Hundred Thousand Club Day." In all our Baptist churches it is urged that as nearly as possible we shall take this matter to our people and ask them to subscribe. However, if not on that day then on another day during the months of January and February. By

all of the compassions of our people for the kingdom, by all the encouragement that comes from having done well so far, by all the material prosperity of our people and by reason of the fact that we love our denomination, attend to this important matter. If we have not subscribed let's do so NOW. If we have not fully redeemed our pledges let's pay up NOW. If we subscribe for only a year at a time let's renew our pledges NOW.

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THE LAST REPUBLIC TOURED BY OUR MISSIONARY PARTY

L. R. Scarborough

I felt obligated to the Baptists of the South who made it possible for me to accompany Dr. Charles E. Maddry on the missionary tour of South America, to furnish them a description of some of the things we saw and the achievements we experienced. My last article brought us up to and through the interior of Argentine. I herein give a brief statement of what we saw in Mendoza, the last city visited in Argentine, and in the republic of Chile.

We spent three days in the border city of Mendoza, a city of 150,000 people, one of the greatest grape and wine centers of the world. The stories they told of the products of vineyards and wineries are almost unbelievable—240,000 acres of grapes, more than 100 wineries, having in store what the government said was 4,000,000 gallons of wine. We have two Baptist churches with some preaching stations in this city and some other Baptist churches in adjoining districts. We have a few splendid native pastors doing a noble work. Dr. and Mrs. J. C. Quarles, our very effective missionary couple, are there and are doing a tremendous work against overwhelming odds. There were around one hundred professions of faith under the preaching of Dr. W. C. Taylor and myself. Dr. Maddry was out of the running for a few days because of a cold.

From there we went across the Andes Mountains, an unforgettable experience, and came into the city of Santiago, the capital of Chile, with 1,000,000 throbbing population, a city growing by leaps and bounds. Chile has about four and one-half million people, one of the richest lands in agricultural products, in cattle, in minerals, in all our neighbor continent to the South. In Santiago we found one noble missionary couple, Dr. and Mrs. J. W. McGavock, and two churches with some preaching stations. We found there two of the noblest native preachers and leaders, brethren Espanoza of the First Church, and Lopez, assistant to Missionary McGavock, both cultural, eloquent, powerful leaders.

Our party preached at Concepcion, Temuco, Valdivia and Valparaiso, and a few other places. The meeting of the mission at Temuco in our great school there was one long to be remembered for its fellowship, its missionary passion, the unmeasured open doors for the gospel. While we were in this state we witnessed more than 350 professions of faith, some gospel experiences never to be forgotten by us. A fine missionary group is doing simply heroic work. Our school of more than 300 students, a girls' school, is one of the noblest institutions we found, doing a genuine missionary, educational, evangelistic work. Miss Agnes Graham, with some noble teachers and helpers, under the assistance of Dr. and Mrs. W. Q. Maer, is doing a great work. Rev. Cecil Moore and wife are winning and building nobly, as well as the other missionaries and native leaders.

Dr. and Mrs. J. L. Hart with noble native assistants are moving to Antofagasta to open a new work in that great northern section along the coast line, in the interior where there are many mines. They have been doing effective work in Argentine and Chile for many years and they are going now to do pioneer work in another great section of Chile.

We spent a few days with the Valdivias, he is a graduate of Baptist Bible Institute, she a graduate of the Southwestern Theological Seminary. They are lone heroes in a great center, and they greatly need re-enforcements.

Leaving there and bidding farewell to this continent which we had almost circled, with our hearts radiant with all the gospel glories; thankful for the mercies of God for the fellowship of missionaries and the native workers and churches; and unspeakably grateful to him that he had allowed Drs. Maddry, and Taylor, and myself in our simple preaching to witness more than 1,500 professions of faith in the eighty preaching days while we were on this continent of the Southern Cross; grateful for what we saw and felt concerning the triumphs of fifty-five years under the leadership of the Bagbys and the other noble heroes and heroines who have planted their lives in this land, for long time or short time; grateful for the great strong leadership trained, churches, built, lost won, schools established and administered, we turned our faces toward the homeland.

We traveled nearly 6,000 miles across placid seas, crossing the Panama Canal, had choice fellowship with our missionary pastor at Balboa Heights, brother T. V. Tinnin, and delightful fellowship with Dr. M. N. McCall and his noble assistants in Havana, and back to New York and on home, well, happy, gloriously grateful.

I am happy to find the Seminary in the midst of its greatest session for ten years—416 students now present studying under our great faculty. There is present such a spiritual, evangelistic, missionary passion as I have never seen. For the first time in the history of the Seminary, since we established the missionary training school, the majority of our students are preachers.

Mrs. Scarborough and I are grateful to God for his mercies and for all those who contributed in money for our expenses, for the operation of the Seminary while we were gone, or love or prayers or sympathetic cooperation, for all this we are grateful unspeakably. We cannot say how thankful we are that Dr. Maddry and the Foreign Mission Board desired us and invited us to go, and to him and his noble wife and the other members of our party for a wonderful period of fellowship, and to Dr. R. S. Jones for his leadership in securing the expense money. Whatever we may have achieved, we owe not to any merit of our own, but to the seed-sowing done by the missionaries in that land, and the prayers and sympathy and money secured and guaranteed to us by the dear ones at home.

We hope to help in the expansion of the mission work in all fields and the glory of God in helping our Foreign Mission Board and our great secretary to accomplish the task ordered by the Saviour in his commission.

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GOOD WORK BY BROTHER CARRAWAY

Good work is being done by our Delta missionary, Rev. C. C. Carraway, who is serving in the Deer Creek Association as missionary-evangelist. A few weeks past Dr. Gunter was with him in the dedicatory service of a splendid church building at Silver City. Brother Carraway plans to lead the people in a building program at Midnight in the near future. His mission stations are all contributing to the Cooperative Program. He was one of the associational leaders in the Five Thousand Club. The Convention Board contributes \$25.00 per month to his support, and Deer Creek Association contributes \$75.00.

Financial Report of Churches

We shall report at least quarterly the contribution of the various churches to our mission causes. This will be a means of keeping our people informed as to what their churches are doing, and will be welcomed by the people who are supporting our great mission program. Note carefully the report in the current issue of the Baptist Record and call our attention to any mistakes and we will be glad to correct same.

—H.

Pastor J. W. Middleton preached at Clinton Sunday morning on "Public Enemy No. 1." It was an exceedingly strong and appropriate indictment of alcoholic beverages. Our generation has got to be educated all over again on this subject.

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Thursday, February 4, 1937

THE BAPTIST RECORD

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IF BORN OF WATER IN JNO. 3:5 MEANS BAPTISM THEN WHAT?

If born of water in Jno. 3:5 means baptism then one may preach many sermons and write volumes trying to show that baptism is not essential to salvation but the fact remains that baptism like the cross stands between the sinner and salvation. If Jesus meant baptism by the term born of water then we are deceived in believing that our salvation rests wholly on the substitutionary atonement of Jesus Christ.

Jesus then is the substitute; savior; scape goat; redeemer; advocate and High Priest of the baptized believer only. No use trying to persuade ourselves into believing that the unbaptized believer is saved by the grace of God through Jesus Christ; if born of water in Jno. 3:5 means baptism; because Jesus says plainly and emphatically; "Verily, verily I say unto you except one be born of water and of the Spirit he can not enter into the kingdom of God."

If born of water in Jno. 3:5 means baptism then the following is true:

First; Paul in Acts 16:31 told the jailer only a half truth when he said: "Believe in the Lord Jesus Christ and thou shalt be saved." The whole truth would have required him to say: Believe in the Lord Jesus Christ and be baptized and thou shalt be saved.

Again when Paul preached his memorable sermon in the synagogue at Antioch he spoke only a half truth when he said: "By Him (Jesus) all that believe are justified from all things from which they could not be justified by the law of Moses" Acts 13:39. To have spoken the whole truth he would have had to say: All who believe and are baptized are justified from all things, etc.

Again, Paul spoke only a half truth in Rom. 5:1, when he said: "Therefore being justified by faith we have peace with God." The whole truth would have necessitated his saying: Therefore being justified by faith and baptism we have peace with God. Again, Paul deceived the Galatians when he said: "By grace are ye saved through faith" Gal. 2:8.

He should have said: By grace are ye saved through faith and baptism if born of water in Jno. 3:5 means baptism.

Is it conceivable to one who believes implicitly in the inspiration of the scriptures that Paul spoke only half truths about salvation which concerns fallen men more vitally than their very existence?

Second; If born of water means baptism in Jno. 3:5 then Jesus deceived a poor lost sinful world when He said in Jno. 3:15, "And as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up that whosoever believeth in him might not perish but have eternal life." Again when He said: "Verily, verily I say unto you: He that believeth in me hath everlasting life" Jno. 6:47. Again when He said: "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life" Jno. 3:16. In all of these and many other scriptures Jesus should have said whosoever believeth and is baptized if He meant baptism when He used the terms born of water in His conversation with Nicodemus.

Third; If born of water means baptism in Jno. 3:5 then Jesus in speaking to groups and crowds in public said: "Whosoever believeth in him hath everlasting life" Jno. 6:47 "is not condemned" Jno. 3:18, "has passed from death unto life" Jno. 5:24, but in speaking to one man, one time in a private conversation at night taught that one must be baptized in order to enter the kingdom. Can the reader believe that Jesus taught one man in figurative language that baptism is essential to salvation and taught all other men at all other times in plain literal language that whosoever believeth in him had eternal life and could not come into condemnation because they had passed from death unto life?

Fourth; If born of water in Jno. 3:5 means baptism then John who recorded the conversa-

tion between Jesus and Nicodemus did not so understand Jesus to teach that baptism is essential to the new birth because in I John 5:1 he said, "Whosoever believeth that Jesus is the Christ is born of God." If John had understood Jesus to teach that baptism is essential to the new birth he certainly would have written that whosoever believeth that Jesus is the Christ and is baptized is born of God.

If born of water in Jno. 3:5 does not mean baptism what does it mean? For the answer, see my article: "Born of Water."

—BR—

BAPTIST YOUTH WORLD CONFERENCE TO DRAW FROM MANY NATIONS

Frank H. Leavell, Secretary
Youth Committee of Baptist World Alliance

Looking forward, the WORLD BAPTIST YOUTH CONFERENCE to be held in Zurich, Switzerland, August 7-11, 1937, looms large on the horizon of Baptist youth, and youth leaders. The forecast from London is that the attendance will be two thousand, and that messengers will come from all continents and will represent various races and many lands. As a member of the Youth Committee of the Baptist World Alliance, which is promoting the conference, it is my pleasure to give some definite information regarding this meeting and earlier activities leading up to it.

Activities Since 1923

At the Congress of the Baptist World Alliance in Stockholm, Sweden, in 1923, there was organized a World Baptist Young People's Union. Dr. James Asa White, then of Chicago, now of California, was the chosen president. At the request of Dr. I. J. Van Ness the writer represented the Sunday School Board and, therefore Southern Baptists, and was made a member of that body. At the 1928 Congress the Alliance in Toronto this organization surrendered its autonomy and became a Youth Committee of the Baptist World Alliance. This was at the invitation of the Executive Committee of the Baptist World Alliance which offered the proposed committee membership for two of its members on the Executive Committee of the Alliance. Doctor White and Dr. T. G. Dunning, of London. Were elected. At Toronto plans were projected for the first World Baptist Youth Conference. It was held in Prague, Czechoslovakia in August of 1931. There were four hundred in attendance, with twenty-three from America, eighteen of whom were from the South.

At the Berlin Congress of the Alliance in 1934 the Youth Committee presented the program for the Sunday afternoon mass meeting at which the attendance was estimated at ten thousand. While at Berlin the Youth Committee was reorganized. Dr. T. G. Dunning and the writer were made chairman and secretary respectively and each was elected to membership on the Executive Committee of the Baptist World Alliance. On the Youth Committee also was Dr. T. F. Adams, then of Toledo, now of Richmond, Virginia, and Dr. W. H. Jernagin of Washington, representing the American Baptist Convention, Incorporated (Colored).

The membership of this committee is limited to fifteen and the other members are: R. Farely, France; Douglas Gow, Canada; Edgar Kilmit, Estonia; Mrs. R. Klaupiks, Latvia; Dr. H. Prochazka, Czechoslovakia; P. Rasmussen, Denmark; Hans Rockel, Germany; Edvin Ryde, Sweden; W. C. Smalley, Canada; D. V. Stover, South America; and J. Weemink, Holland. Among the many activities of the Youth Committee the World Youth Conference is central. It is held midway between the sessions of the Baptist World Alliance Congress.

The Zurich Meeting

The program of the Zurich meeting is being built around the general theme of "CHRIST OUR LIFE." Youth speakers and leaders are being selected from around the globe. Among other adult speakers, Dr. George W. Truett and Dr. J. H. Rushbrooke, president and secretary respectively of the Baptist World Alliance, have accepted invitations to speak.

The program in its entirety will be a witness and testimony of Christian young people to a world that is poisoned with national jealousy, and bewildered in international discord. At this meeting international understanding, world Christian fellowship, peace and good will, will not be merely the topics for discussion. These ideals will be proclaimed, experienced, and demonstrated as practical and real.

Doctor Dunning writes of the meeting: "Here we can show to a divided and hostile world the unity that is ours in Christ Jesus; here we can find in international fellowship, as we could not in isolation, the mind of Christ on world problems. And what a joy it will be to meet and share that which we have found in Christ!"

Nothing could be so inspiring, so illuminating, so profoundly helpful, so permanently informing as such a Congress as has been planned for Zurich. Nothing could possibly be more profitable for the work we are doing. Nothing more powerful could be done by the Baptist youth of the world towards world peace. No Baptist youth who is able to go should deny himself this, a superlative privilege of his lifetime. No parents who consistently can do so should fail to encourage their young people to go. In a distinctly international age this conference acquaints youth, first hand, with international affairs, problems, and progress. It endows them for life for greater thinking and nobler living.

How To Go

A number of parties will be organized in different sections of America. Each of these will endeavor, it is hoped, to make it as easy as possible for many to go. Fortunately the prices of travel are now very low. For American messengers there will be a registration fee of \$2.00 which is to be sent in advance with a certificate of membership in the Congress. For this tickets will be issued. There will be no admittance to the meetings without registration. This plan was adopted by the Youth Committee promoting the conference.

As secretary of the Youth Committee the writer will gladly furnish further information, if desired, regarding the conference itself, or regarding personally conducted tours. There will be one direct to Zurich and back, another to include larger portions of Europe, and a more extended tour to the Holy Land and Europe. Each tour will include Zurich. (Address, Frank H. Leavell, 161 Eighth Avenue, North, Nashville, Tennessee.)

It is the sincere desire and earnest supplication of the Youth Committee that Baptists around the globe may blend their prayers, as if in unison, that God's will may be fully realized in this meaningful and epochal meeting.

—BR—

Oklahoma Baptist Convention Board broadcasts every Wednesday at 10:30 a. m. over KFXR, owned by Exchange Ave. Church.

Rev. D. Houston Hall of New Albany preached at Lowrey Memorial Church, Sunday, January 24 by special invitation of Pastor J. S. Riser.

Rev. H. W. Shirley, Texas, will assist in a meeting in First Church, Philadelphia, Miss., where he was once pastor, meeting beginning April 28. Rush McDonald of Memphis will have charge of the music.

Miss Sue Marsh left Jackson last week to take a position with the Alabama Baptist Orphanage at Troy. This is like going back home to her as she lived in the Home there for several years. Our Mississippi people remember Miss Marsh as the traveling representative of our State Orphanage who visited the associations and churches in the interest of the children.

A professor in the Chicago Theological Seminary says in The Christian Century, "There is scarcely a white church in Chicago which will allow a black man to join it, and in my own neighborhood they have bombed black men's homes because they are on the east side of a line chosen by the white man." Think of it—in Chicago. Things are bad enough in Mississippi but—well, "comparsions are odorous."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Gratitude fills our hearts when we recount the blessings during the days of our Institutes. Though the rain poured, the streams were flooded and the roads slippery; the women were loyal. Not a single meeting had to be called off. At every place we were graciously and hospitably received by the local church. We consider the time well spent. The women entered heartily into the discussion of plans for the year's work and also related so many gracious experiences that had been theirs in the past year. Though we are weary from much traveling and talking we are happy and encouraged because of our contacts with the women. Our prospects for the New Year are as bright as the promises of God.

—o—

FIGURES AS TO 1936 LOTTIE MOON CHRISTMAS OFFERING

The following tabulation has been made from reports received from the state W. M. U. corresponding secretaries as requested to reach our Birmingham office by January 25. The South-wide total and each state total are immeasurably gratifying! How can we ever express in word and in enlarged service our deep gratitude to God and to every one who made such a victory possible?

It will be readily understood why all the columns are not added in the following table and why there is given only the amount of total receipts. Not yet do I know how much is being designated or retained by four of the states but last year two of these four states designated \$14,650. Therefore, it is rather safe to estimate that at least (and perhaps much more than \$50,500) of the \$267,134 will be designated or retained for state expenses in connection with the offering. By February 15 it is sincerely hoped that exact information will be available.

—Kathleen Mallory, W. M. U. Cor. Secty.

Name of State	Goal	Total Receipts	For Causes Not in Southwide Goal	Retained for State Expenses	Resultant toward S'Wide Goal
Ala.	\$ 9,500	\$10,608.22		\$ 85.00	\$10,523.22
Ariz.	315	441.45			441.45
Ark.	5,000	8,294.53	\$ 1,773.16	414.60	6,106.77
D. C.	900	1,071.49			1,071.49
Fla.	5,000	7,873.65		104.28	7,769.37
Ga.		17,690.67			17,690.67
Ill.	2,000	3,055.60	250.00	63.44	2,742.16
Ky	15,000	15,121.71			
La.	8,395	5,707.27			
Md.	2,500	2,428.68			
Miss.	12,000	12,498.51		150.00	12,348.51
Mo.		12,206.80	144.00	163.14	11,899.66
N. M.		1,442.73			
N. C.	25,000	32,826.76	8,811.00		24,515.76
Okl.		9,929.59			9,756.59
S. C.	15,000	19,129.61	3,800.00	131.37	15,198.24
Tenn.	12,000	16,689.48	600.00	110.25	15,979.23
Tex.	38,500	52,069.47	*19,569.47		32,500.00
Va.		38,048.69			
		(As Reported in State Paper of Jan. 21)			
Total		\$267,134.91			

*Texas will finally designate all over \$32,500 of its total receipts.

W. M. U. TRAINING SCHOOL AS AFFECTED BY LOUISVILLE FLOOD

Tuesday night, January 26, Miss Eva Brewer who is nurse at W. M. U. Training School reached Birmingham, her home city. She had been brought as far as Atlanta by Dr. and Mrs. McGinty, another in the car being Miss Maness who is the office secretary at the school. Among the things which Miss Brewer said were the following:

By Friday, the 22nd, water had seeped into the school's basement and had put its furnace out of commission. The kitchen is also in the basement but there is a big open fireplace in the

large dining room and a supply of coal and kindling was on hand.

Soon, however, it was evident that the flood was proceeding so rapidly along Broadway, on which the school faces, that the water would inevitably flood the building. Accordingly the students by the 23rd were gotten into the homes of board members or other friends living in the highlands of the city's unflooded section. The furniture, etc., was taken upstairs from the school's first floor where by Saturday, the 23rd, the flood waters were three or four inches deep. Can we ever be thankful enough for the prompt decision and executive ability of Miss Littlejohn and her advisors in this crisis? Can we ever thank aright our Heavenly Father for the protection granted to her and the others?

Miss Brewer said that when she left Louisville that Saturday Miss Littlejohn was still in the city but that she hoped to go to her home people as soon as she was assured that all of the students from the school had succeeded in getting safely out of Louisville. The school will be closed for a month, presumably from Jan. 22.

The state Baptist headquarters are in Louisville, about three blocks from the school. The flood waters were all around that office building. The state secretary, Miss Mary Nelle Lyne, was still in Louisville when Miss Brewer left but she was hoping to be able to get to her sister's home in Bowling Green, Kentucky. So far as Miss Brewer knew, all of Miss Lyne's co-workers and all members of the Training School faculty and student body and board were safe, as were the faculty and students of the Southern Baptist Theological Seminary.

She also said that when she left on the 23rd the flood had not reached the school's Good Will Center. However, the center is very near the City Hospital which was then surrounded by water.

As in the case of the school's students, all attending the Southern Baptist Theological Seminary were being urged to go to their homes if they could get out of Louisville. The Seminary was described by Miss Brewer as jammed with refugees, among whom were the children from the Baptist Orphanage. The mayor's office had been transferred to the Seminary.

Today (Jan. 28) we learned through another reliable source that Miss Littlejohn and Miss Mitchell did not leave the school until Sunday, the 24th. They were drenched when they reached a highlands home, which they felt was "heavenly" comfortable though it was void of heat since its furnace was dependent upon electricity. As soon as possible Miss Mitchell, who is "house director" of the school, was taken to a relative's home in a safe suburb.

As we pray for all these friends and those along the entire Ohio and Mississippi and other flood areas, let us intercede for them that "as their day is, so may their strength be" and that they may truly feel and know that "God keeps in perfect peace those whose minds are staid on Him, whose trust is in Him."

From Miss Carrie U. Littlejohn (January 27):
(Present address: 110 Rice Hall, Southern Baptist Theological Seminary, Louisville, Ky.)

We've all been so stunned and confused and its been so difficult to get messages out that I have failed to get in touch with many people who are anxious about us, I know. We sent the majority of the girls out Saturday afternoon and evening (January 23). Eight slightly sick ones in the infirmary, four others helping in various ways and the six in our official family

stayed on hoping we could carry on safely there. Sunday morning (January 24) we were marooned and we realized we must get out. A boat came for the sick girls about ten o'clock. Two Seminary students helping at Broadway Baptist Church helped our janitor move everything that could be moved off first floor. About three o'clock boats came for the rest of us. Faithful William (the janitor) stayed right there. We were worried sick about him until yesterday afternoon (January 26) when he located me by calling from Christian Church close by the school. He was right there with his gun taking care of things. He reported that the water still lacked six inches being on first floor of school. We are grateful for that. Everything is uncertain about when we can start school again. You probably know more about general situation than we do. We have no papers, no radio service.

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From Mrs. W. J. Cox (January 26):

Already the force of the mighty Mississippi has caused Wolf River, a mile from my house to back up within sight. Some say that water will be three feet deep on Jackson Street in two or three more days. That is less than a block from the house. You can readily see that it may be possible that we will have to vacate in this area, though the city as a whole will be safe. Some say that the water will cover parts of the business district, but that the water, lights and gas will be safe. All day long a steady stream of trucks have been carrying sand for sand bags to build the levee higher. Do not worry, because I shall not wait for water to get in the block before leaving. Things just don't mean that much to me, and mother is not strong enough to stand the strain. She is here now and is doing as well as one could at her age.

(Our office today (January 30) received a business letter from Mrs. Cox from her usual address. It was dated January 28.—K. Mallory.)

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NOTE—The following information reached our Birmingham office January 29-30. Terrible as is the description given by Miss Littlejohn and Miss Lyne, it is far more encouraging than what we heard on Wednesday concerning the first floor of the Training School. You will note what Miss Littlejohn says about the water not having reached the floor by Wednesday. This morning (January 30) Mrs. Kyle Yates of Louisville, who is here this week-end, told me that she talked with Miss Littlejohn just before leaving Louisville yesterday, so I feel sure that Miss Littlejohn would have told her if the condition were worse. The radio and newspaper accounts are also encouraging as to the slight fall in the river gauge.—Kathleen Mallory, W. M. U. Corresponding Secretary.

BR

A subject for serious study at our preachers' conferences and all down the line is, "What can be done to increase the attendance at our annual state convention?" Think about it, and speak your mind.

Why make an ado about automobile accidents and drunken driving, and shut your eyes to the agency which is causing the majority of the accidents. Everybody knows that the drinking of liquor is the cause of the majority of these accidents. How can any sane man raise a fuss about the effects and do nothing to remove the cause. Suppose there were a hole in a bridge along the highway in which a mule occasionally fell and was crippled; of course everybody would insist on the bridge being mended.

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Thursday, February 4, 1937

THE BAPTIST RECORD

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The Baptist Record

Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

M. P. MELTON

Coffeeville Baptist Church lost one of its deacons January 24, in the death of Deacon Malcom P. Melton. He was 67 years old. He leaves his wife, Mrs. Lena Melton, and a foster daughter, Bessie May Schmitz. He also stood high in Masonic circles. He was high priest of Coffeeville Royal Arch Chapter and clerk of H. Ray Masonic Lodge. He was buried in the Melton family cemetery near the old home. He was a highly respected man and will be missed. Sympathy is extended to the bereaved.

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Dr. Clyde L. Breland, wife and daughter, of Richmond, Ky., were called to Newton, Miss., last week on account of the serious illness of Mrs. Breland's mother. While there Dr. Breland preached for the Newton Baptist Church which has been without a pastor since the going of Rev. Z. C. Holland January 1st. They spent one night in Coffeeville with his parents. They hurried back home because of the severe flood in their state.

The Pittsboro Baptist Church, Calhoun County, over-paid its budget last year and has started out well on its budget for 1937. H. W. Hannaford is Sunday school superintendent, also he is treasurer of the church. The W. M. S. is also functioning well. Mrs. W. A. Young is president this year. The church has ten members of the 5,000 Club.

Glad to note that our beloved brother, Rev. J. L. Boyd, has accepted the pastoral care of 41st Avenue Baptist Church, Meridian. "Historically speaking" and otherwise Mississippi needs brother Boyd. May he do a great work in Meridian. He is capable.

DIED—Eugene Arrington, age 56, died at his home near Coffeeville, Miss., January 27th. He was a member of a Baptist church, a good man and citizen. His wife preceded him to the grave by about two years. He is survived by four sons and four daughters. Sympathy

to the bereaved. His aged father also survives him.

A recent letter from brother J. T. Hill, clerk of Oak Grove Baptist church, Neshoba County, says in part: "It suits Oak Grove to hold the revival meeting the second Sunday in August. We are expecting you to hold our meeting again this year. Things are going in a nice way at Oak Grove. We have made some additions to our house and have the paint ready to paint it." Rev. R. F. Barham is pastor there.

Dr. John F. Carter of Clarke Memorial College, Newton, preached for the Coldwater Baptist Church, Neshoba County, the second Sunday in January. The membership was highly pleased with his discourses.

The writer was talking with a Kentucky pastor recently, and among other things he said that he would like to see Clarke Memorial College live. He also said that he was there recently and the buildings nearly all need repairs. The college owns more than 100 acres of land in connection with it. This, he said, should be utilized to help supply the needs of the college. Many boys would be glad to attend college if arrangements to work out most of their expenses could be made, and besides enough could be raised to help much in the support of the school. Some colleges in Kentucky are being run along this plan. This idea might be studied by those interested.

The lectures delivered in these parts by Dr. Henderson Barton of Nashville, Tenn., were exceedingly helpful and educational. They were missionary travel sermons illustrated by moving pictures of scenes taken on his journey around the world. Three of our mission fields were illustrated, Japan, China and India. If Dr. Barton comes your way be sure to hear his lectures.

—BR—

STATEWIDE S. S. CONFERENCE

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Four of the special statewide conferences for associational Sunday school officers scheduled for January, February, and March, have been held—in Texas, Louisiana, South Carolina, and North Carolina. Two hundred and twenty of the two hundred and fifty-three associations were represented with 2,200 people registered. This is an average of ten from each association.

A similar meeting for Mississippi has been planned for March 16-17. The Mississippi conference is scheduled to be held in the First Baptist Church of Jackson. It is hoped that every association in Mississippi will be represented by twelve to fifteen different persons. It is greatly desired that these representatives be the associational Sunday school officers or persons to represent the various age groups in a Sunday school.

It was indicated in these four conferences that there is a deepened interest in evangelism. The state mission secretary and the Sunday school secretary in each state had requested a representative from each association to attend these conferences for the purpose of considering the possibilities of promoting the work of evangelism. The majority of those invited for this pur-

pose came. Doctor Roland Q. Leavell, the superintendent of evangelism of the Home Mission Board, attended the four conferences, spoke in the general session, and conducted a conference with these special representatives.

The reports from the associational representatives indicate that there is a widening interest in Vacation Bible school work and in mission Sunday schools. There was a 67 per cent increase in the number of Vacation Bible schools in 1936 over 1935. Numbers of associational officers reported that the churches are taking seriously the task of organizing mission Sunday schools, and many reported encouraging results from Mission Sunday schools that have been organized during the past few months. The interest in reaching a larger per cent of the church members for Bible study, the organization of more classes in the present Sunday schools, the conducting of enlargement campaigns, and the holding of training schools was evident in all of the sessions of these conferences.

The associational moderators are invited to attend these conferences and confer and advise with the representatives from the associations. The moderators are also urged to encourage the associational Sunday school officers to attend.

The Sunday School Board is offering to pay the expenses of one, two, or three cars from each association at the rate of two cents per mile for each of three cars, provided the first car has four or more persons before the second car is secured.

—BR—

B. S. U. AT MISSISSIPPI STATE COLLEGE FOR WOMEN

—o—

The Baptist Student Union has offered for the past week two features of unusual interest to students: a study course on What We Believe by W. C. Boone, taught by Mrs. J. D. Franks; and a series of noon-day devotionals brought by Niles Puckett, who is studying at the Seminary at Louisville, Ky. These two are among those who mean most to the Baptist students, and who are most loved by the Baptist Workshop group. Mrs. Franks is the wife of Dr. J. D. Franks, pastor of the First Baptist Church. Niles Puckett is a ministerial student, now home on account of the flood distress at Louisville. They are bringing much to us this week in their messages, Mrs. Franks every afternoon from four to five; and Niles each day at noon-day prayer meeting. They are helping, in this beginning week of a new semester, to lay foundations for a successful term in every phase of college life.

—Pansy Simmons, Reporter

SUBSCRIBE FOR THE BAPTIST RECORD.

S. S. ATTENDANCE JAN. 31ST

Jackson, First	852
Jackson, Calvary	847
Jackson, Griffith Memorial	576
Jackson, Davis Memorial	169
Jackson, Parkway	198
Jackson, Northside	95
Clinton	345
Laurel, First	458
Laurel, West Laurel	390
Laurel, Second Avenue	239
Laurel, Wausau	51

—o—

B. T. U. ATTENDANCE JAN. 31

Jackson, First	114
Jackson, Calvary	167
Jackson, Griffith Memorial	248
Jackson, Davis Memorial	71
Jackson, Parkway	35
Jackson, Northside	49
Laurel, First	132
Laurel, West Laurel	181
Laurel, Wausau	27

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INSTEAD of buying costly medicines to relieve the discomforts of a cold, try the way almost any doctor you ask will approve as the modern way—genuine BAYER ASPIRIN. It now costs only 15¢ for a dozen tablets, or two full dozen for a quarter.

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To relieve soreness—hasten healing—help prevent infection—apply at once, mild, reliable
Resinol**

Thursday, February 4, 1937

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for February 7
Longer Lesson, John 7:1 to 9:41.
This study, John 9.

FIVE PROBLEMS AND ANSWERS IN JOHN NINE

The editor has selected chapter nine as the basis of this study among other things because the narrative herein set forth is as true to nature as anything in all literature, so far as he knows. The truth of this narrative is guaranteed by its simple and dramatic character. The whole scene is so little ideal in its nature that it appears to rest from beginning to end on a basis of fact. Let us look at it together that we may see how the whole setting and occurrence brought the different actors face to face with problems which asked for solution.

I. The Problem of the Disciples.

The problem which the blind man presented to them may have been merely academic, but it was real. How came the blind man that way? Somebody is responsible for his blindness. Is it he or his parents?

Thus the disciples were bothered by the question of how the blind beggar got into the trouble which had doomed him to beggary. Is it possible for a man to sin before he is born? "Who sinned, this man, or his parents, that he should be born blind?" The philosophers of India as well as of Greece had taught for ages the theory of the transmigration of souls, that a soul is born into a body which grows, declines, and dies, and that then the soul is born into another body, and over and over is incarnate and disembodied again. The Jews, many of them, had undoubtedly heard of this theory. Were the disciples asking their teacher, "Did this man, in some previous state of being, or in some other body, sin so as to bring this blindness upon himself?" Or they may have believed it possible for a man to sin before he is born. A dear old Primitive Baptist brother at Union once told me that he thought all people began sinning before they were even born. Their Lord switched the attention of the disciples from this academic to a concrete problem.

II. The Problem of the Lord and His.

"Neither did this man sin, nor his parents." Still the question might persist. I heard my college teacher of Bible, whom I love and highly honor, once state that someone sinned, and that the sin which caused this man's blindness may have been committed four generations before his birth. That children do often suffer in their bodies the consequences of the sins of grandparents, there is not the slightest room for doubt. But the Lord turned the attention of His away from this matter. I want to alter the punctuation here a bit, and make His statement read: "That the works of God should be made manifest in him, we must," we must, we, we, WE. (It is plural, first personal pronoun in all the

Greek Testaments that are worth a cent.) "We must work the works of Him that sent me while it is day: the night cometh when no man can work." May we say that the Lord had a problem? Let us speak reverently always when we speak of Him, but here was the problem, the problem of the performance of His Father's perfect will, both by the Son and all His followers. "We shall not waste time in discussing moot questions as to how people in trouble got there," He might have said, "but we shall concern ourselves with the work of getting them out. And this is exactly the work which the Father would have us do. 'Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye have received, freely give.' Servant and Lord are one in the work to be done." "My meat is to do the will of Him that sent me, and to finish His work." "As thou didst send me into the world, even so sent I them into the world." And we lowly followers of His can in our measure do the work of God, and as much of it as He wants us to do.

This is now the problem for the Christian: To work the works of God in the name and for the sake of Jesus, so that sick men and poor and lost and discouraged will bless God and take courage because we carried the Spirit of God to them in their need.

III. The Problem of the Multitudes

They included his neighbors, people who knew him and knew him as a blind beggar. Now they see him in a case so altered that they wonder if it can be the same man. Upon their asking him, he assures them that he is the same. How shall they account for this difference. There were some of them who had thought him a different man entirely, and in many respects they were right. "I was a blind man, but I am a different man now. I was a beggar, but I am a different man now. I was wretched and unhappy, but I am not the same now. I have so changed that I am not the same man at all."

Well, you have seen the man in whom the Lord had worked so great a change as to make him a different man. You have seen the drunkard, the libertine, the swaggering braggart, become a different man. And ever that spectacle makes a problem for the multitude without. You have heard them discuss such a case. Well, the solution of the problem is again in Jesus. It may be found by anyone who will yield himself to the authority of Jesus as this man did it.

IV. The Problem of the Pharisees.

I find myself in the grip of a feeling of real pity for them. They were proud, learned, occupants of high position, intolerant to the point of bigotry. Many of them were rich and cultured gentlemen, conscious keenly of their social and ceremonial superiority to the common herd of men. Now they were hearing words of religious instruction spoken in a tone of authority

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by a young laborer from the benighted district of Galilee, a young laborer who had never been to school to the rabbis at Jerusalem or anywhere. This young provincial was giving out teachings which cut square across much of the teaching which they had spent years in mastering. And now here He was violating their long-cherished ideas as to what was required of a man as to the observance of the sabbath.

Here our pity for them begins to wane: when we begin to realize that they were anxious not to arrive at the truth, but to make secure their own position. Their whole course here shows that they had determined to maintain the attitude of a closed mind against the inroad of any fact which would favor the position that Jesus was a teacher come from God. They took occasion from the day upon which the eyes of the blind had been opened, and would not admit that such a wonder of healing might be the work of God. Their case is so weak as to leave them without defense against the charge of being bigoted beyond all willingness to see the light. To accuse our Lord of violating the sabbath was to admit the miracle. To admit the miracle was to acquit Him who had performed it of being a bad man, a sinner. We see the Pharisees here doing their worst to make the better appear the worser cause and enmeshing themselves in ever greater confusion.

V. The Problem of the Beggar's Parents.

They were concerned with retaining their membership in the synagogue, their places as members of national Israel, their privileges in the temple worship. The Pharisees made a demand of them that they say (1) If this were their son; (2) if he were born blind; (3) how is it that he can now see. A denial of either of the first two questions would go far toward extricating the Pharisees from their trouble. But the first two points are exactly the ones upon which the parents of the beggar were positive. Yes. He was their son, all right, and he was born blind. But they were not going to make any statement which might get them into trouble unless they had to do it. We can not think otherwise than that they had learned from their boy about his experience with Jesus. But they were now on

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a spot where they could avail themselves of the old political practice of passing the buck, and they did it, with no ado. Now, problems are not solved that way.

VI. The Problem of the Beggar.

His was the problem of his blindness and consequent beggary. He yearned for the light. Maybe his loftiest conception of light was of physical light, but I am sure that he yearned for the best he had ever heard of light. He did not want to remain in the darkness, he did not want to remain a beggar. And while he was yearning for the good, wishing for the good, one day the Lord of light entered the equation of his problem.

He could not see the face of the man who spoke to him when his eyes had been anointed with clay. He had undoubtedly heard of Jesus before. "The man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to Siloam and wash': so I went away and washed, and I received sight." "How do you know He was called Jesus?" "I heard the people talk about Him. Somebody even told me that he opened the eyes of another blind man and that he cured a man who was sick, and that he raised up a little girl who had died and made her alive again. And I had been saying to myself, 'I wish He would come along here and see me and know how much I would love to see?'

When He put that clay on my eyes and told me to go and wash it off in Siloam, I started right off. If He had told me to go up to Capernaum and wash the clay off my eyes into the sea, I would have started right away. Why, if you just listen to Him talk, you know He can do what He says. And while He was close to me I just knew I could do anything He told me to do."

So when they haled him into court, he just stood up and spoke right

(Continued on page 15)

Stomach Gas So Bad Seems To Hurt Heart

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

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Dr. Jim—

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BROTHER TO BROTHER

—o—

(The following two letters were written by brothers, the first by one in confusion, the second by his own brother in the flesh, in an effort to help him find the true light which lighteth every man. Editor.)

Dr. Jim—

Dear brother:

I am just sitting around reading and thinking: read the daily paper, trying to keep abreast of current events of the nation and the world: then I read modern science, biology, sociology, theology, astrology, evolution, and revolution. Then I just sit down and think and think. I get up and go dig in the garden awhile: but am like old Uncle Stephen J. Smith, it is either too wet or too dry and I have to quit and go back to the house and read and think some more. It seems that my boat has drifted out into a shoreless sea of mysticism; and I have lost my rudder and am just going around and around.

Now if you can throw me a line and anchor my boat to the pillar of truth, which stands some where on the Rock of Ages and hold the boat secure until I can mend the rudder and adjust the sails to the winds of knowledge and wisdom and set my compass so as to steer clear of the magnetic poles of destruction; all will be well.

It is terrible to be lost in a wilderness of ideas and theories of other men's minds. When you read articles on most of the so-called "Ologies" the writer will lead you on and on and get you up to your neck or over your head in water: he just simply ducks you by saying it is unknown.

Ed—

Your brother,

ED.

—o—

Dear brother:

Your very interesting letter received.

I never liked to diagnose and treat patients at long range. You will understand why. I wish that I had the opportunity to sit down with you and talk. I never was much of a scribe anyway, and a matter of this kind is difficult to clearly express in writing.

Ed, if I have correctly diagnosed your case: you, like multiplied thousands of others in this generation, are suffering from a delusion, confusion and disturbed mind from the reading and study of science. Materialism and evolution, the study of which is well and good: but to subscribe to it is bewildering and non-satisfying; because of its imperfection. Such is imperfect because man is imperfect and it is man's work.

As we use to say when we were boys playing marbles and got our man hit or killed we had to go back to "taw," start all over. Likewise when one is lost in this confusion of thoughts and ideas; the sane thing to do is to go to "taw"; the beginning, start all over. Get clearly and concisely fixed in your mind what God, Christ, Holy Spirit, creation, evolution, development, body, soul, life and death are. Then apply the acid test intelligently, honestly and prayerfully. Science is fine, and properly applied is a wonderful aid to the comfort and hap-

piness of man. Man has the idea that science is perfect: which in the true sense of the word I believe. Man however has not developed a perfect science; nor indeed can he: because of the imperfection of man. The practice of medicine is very different today from what it was 25 years ago: and yet people suffer and die.

People are living today who have seen scientists reverse themselves and disagree: for instance Dr. Einstein's theory (I don't know what it is nor have I seen any one who did know) is to supplant Newton's laws of gravity. Again one geologist will say the earth is 1,000,000 years old: another geologist will say the earth is 500,000,000 years old and other differences might be mentioned. Such may do to live by, but not to die by. Now you see the point, science is perfect, because it is of God. But the way man has developed it; it is not perfect, because man is not perfect. Therefore I am not willing to subscribe my destiny to some half-baked scientist: and I don't believe you are willing to do it. Scientists a few years ago told us the molecule was the smallest division of matter: not so now. The point is this, we don't know when we are being taught the truth by scientists. Because man was not able to discover smaller divisions of the molecule and could not divide it, was not proof it was not divisible; although we believed and accepted it as the truth.

Let us go back to "taw." As I gaze out upon the part of the universe that I can see; beholding its majesty and beauty and seeing something of the effect or results of a force or power that controls the universe: I know this is not man's work and power. Evolution indeed is a wonderful thing if it brought about such grandeur and greatness as this.

When and how did evolution do it? In a sense it is pathetic to see man dissecting and analyzing matter and formulating theories from his discoveries by which he brings man into existence and finally disposes of him. All of which is contrary to God's word and unsatisfactory.

Note Moses' statement, Gen. 1:1, "In the beginning God created, etc." Also the similarity of St. John 1:1. In these we have the only full comprehensive, complete and satisfying statement relative to the origin of matter. We are only to believe these things, not to know or prove them. How little most of us do know: we have not proven most of the things we accept as facts, but simply take someone's word for it. Why not accept Moses, Christ, St. John, Paul and others as authority? You can

not beat these for character and wisdom. As to priority, we have nothing as old as their testimony. Where did Paul get his knowledge and wisdom? Oh, surely he was a pupil of the great teacher Gamaliel; yes, but Paul's power and influence did not come from Gamaliel's teaching. Paul said as much himself and said he received of God through the Holy Spirit his knowledge and wisdom as well as salvation. We are filled with the Holy Spirit and have of the power of the Holy Spirit in direct proportion to our faith. "Be it done unto you according to your faith," saith the Lord. "The wisdom of this world is foolishness with God," I Cor. 3:19.

The Holy Spirit is our comforter, teacher, director and counselor. The Holy Spirit will teach you all things, Luke 12:12; St. John 14:17, 26.

What is Life? Gift of God, Gen. 2:7. Much has been said and written on what is life, but no one has satisfactorily answered it.

Death is the separation of soul from the body. The body decays and returns to dust, as we say. The soul, the real ego, the real person, does not die, but lives on forever some where. Then what is the soul? Gift of God, Gen. 2:7.

We see through a glass darkly now. Then the redeemed will see clearly; see Him as he is: we will know then what we do not know now, we will be like Him.

Ed I have said enough for this time, and I hope you will find some thought that will help you out of the wilderness of mysticism. May the Holy Spirit teach and lead you in this matter is my sincere and humble prayer.

Your brother,
DR. JIM.

—BR—

Foreigner: "I want to buy some strong rope; my cow, he changes his hide every night."

Dealer: "How's that?"

Foreigner: "One night he hide in creek, other night he hide in the thicket. Want to tie him up."—Ex.

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Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

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RESOLUTIONS OF RESPECT OF
JOHN W. CARR

—o—

Whereas, on September 13, 1936 through the will of an all wise Providence brother John Carr was called to his eternal reward, and

Whereas, he was a very useful citizen of our town and faithful member of this church, being one of the charter members and towards the construction of this building having contributed liberally not only of his time and means but of knowledge and skill as a mechanic and contractor. He served on the building committee and as foreman of the construction crew, and

Whereas, we feel that a place has been made vacant that no one can fill to the same degree of efficiency, and

Whereas, he was a man of unimpeachable truthfulness, honesty, and honor—a man of sterling Christian character and a loyal church member.

Therefore, Be It Resolved: That Louin Baptist Church in conference assembled express her appreciation for the life of service to Christianity of this neighbor and brother;

Resolved further: That she again express her consciousness of sustained loss in his going, and

Resolved finally: That a copy of this expression of confidence be spread on this church record and a copy sent to brother Carr's family.

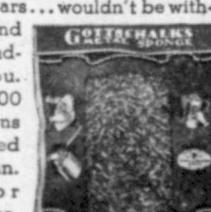
Board of Deacons,
By Dr. G. W. Land,
Chairman

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Pat on gently!
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**Gottschalk's
METAL SPONGE**

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Yesterday I was thinking of Miss Mildred, wondering how she was, and whether she had readily gotten over her tonsil operation, and hoping she was all right in every way. And two or three hours afterwards, here comes her letter! What do you think of that? It is addressed to me, but it's meant for you, too, so I'm putting it in this week. Just between you and me, there's a reason, besides that it is a sweet letter, that I'm glad to have it. We need it. Do you know what a slump in the market is? It means when there is a sudden fall in prices and you can't sell what you have for half its worth. Well, this week we've had a slump in letters: almost none of them in fact, my dears! Have some of you been having the flu, or did so much rain make you not feel like writing a letter, or did you forget about us, for a little while? Do write to me, as many as can, won't you? One thing is good to know, anyhow, that we had full pages for the last two weeks, with nice letters, and contributions in nearly every one, if I remember correctly. I didn't have space to speak of them last week, but I know you were pleased to read, after a not-so-long silence on her part, a good letter from Abbie Clark and a fine contribution from her family. She has been so busy in school. Then you enjoyed the one from Mr. and Mrs. Benson's little daughter, who is, I believe, the youngest member of the Children's Circle, and has to have her devoted mamma to write for her. If there are any others younger than she, you must let us know about them, and we will give the proper credit. Little Dewanna tells us that she came to live with the Bensons when she was one month old. What a wealth of love they are pouring out on her, and how they are going to be repaid by the love of this little girl, in the years ahead! We want to hear from her again, before very long, don't we?

Billie Jean Martin sends her gift from Vossburg, and tells a little about her Christmas.

Tommie Lee Hellen, now of Texas, and Fannie Mae, missed the Record when it didn't come, during Christmas, and I'm glad of that. But that was the only holiday or vacation, that we have during the whole year—the people who make the Record, I mean. It was all right for it not to come that one time; it is not expected, because that week is our yearly vacation.

Love to you all, from,
Mrs. Lipsey

Bible Story No. 5 ELIJAH AND OBADIAH

When it had been about three and a half years since Elijah had seen Ahab, the Lord spoke to him, and told him to go and show himself to Ahab, and that the rain should fall again upon the earth, in response to God's call. Do you suppose he wanted to leave this quiet home, where for more than two years he had lived in safety? Perhaps the little boy had by this time won his love and interest with his childish prattle. But Elijah was a man who loved activity, even when there was danger in it. Though he was sorry to leave these new friends, he was pleased to be recalled to public service. But "the famine was sore in the land." No waving corn fields, nor green vineyards met his eyes. It must have looked to him much as it looked to me some years ago when I came, after a summer spent in well-watered Virginia, through the drought-ruined country of the further South, many hundreds of acres of standing grain erect, and perfectly dead. No foliage with the green of life was left, no running

water. And during these rainless three years, trouble had come to King Ahab. He was much concerned now to find grass which might save the lives of the horses and mules, and he sent Obadiah, his manager, out across the country in one direction, while he himself went in another to find, if possible, some little pasture. Each may have been attended by a group of men, as seems likely. Obadiah was not the sort of man you would expect to find in a good place at Ahab's court. He was an earnest Christian, one who feared the Lord greatly. Now his master tells him to look carefully for spring, and little running streams, where perhaps some grass might be found, that food might save the lives of the hungry beasts that were left to them. So Ahab with his party and Obadiah with his, if they had companions with them, separated from each other and went in different directions. Obadiah was to see some one he had not seen for three years, when the land was green and flourishing. In a short time, Elijah came face to face with him. Obadiah knew him, and fell on his face in reverence, saying, "Is it you, my lord Elijah?" The prophet told him it was he, and to find Ahab and tell him he was there. But Obadiah cried, "Have I committed sin, that you should turn me over to Ahab to kill me? There is no nation or kingdom where my lord has not sent to find you, and would make them swear that they had not found you. Do you want me to tell him you are here, and when we return to this place, find that the Spirit of the Lord has taken you I know not where? He would slay me, my life would not be worth a cent. But I have feared the Lord Jehovah since I was a little boy. Did no one tell you what I did when Jezebel was destroying the prophets of the Lord? I took one hundred of them and hid them in two companies, fifty each, and fed them with food and water." But Elijah replied calmly, "I will surely, as the Lord of hosts lives, show myself to Ahab today." So the fears of this timid servant of God were quieted.

- PUZZLE NO. 4
1. Whom did Elijah anoint king of Israel?
2. Whose son was Ahab?
3. For what did Elijah pray on Mt. Carmel?
4. When Elijah smote the River Jordan with his mantle, what happened to the river?
5. What king did Elijah tell that he would never come down from his bed?
6. Whose vineyard did Ahab take?
Mrs. Mayo

—
New Orleans, La.,
Jan. 25, 1937

Dear Mrs. Lipsey:

Our examinations are over and we have begun a new term's work with much joy and enthusiasm for greater accomplishments during the last four months of school. We are happy to have several new students with us. We also have a new teacher, Miss Hannah Plowden, who is a returned missionary from China.

Dr. Hamilton started us off in our work after examinations by giving a talk in Evangelism on "The Distant Vision." He showed us how that we have inherited everything in the past and are now making the future. Since we are dealing with life, the need to look ahead, for our lives cannot count for the most unless we are with Jesus.

I was very happy to read your interesting account of the history of the Jeannie Lipsey Club in last week's Record. It surely has an appropriate and worthy name, being taken from your little granddaugh-

ter Jeannie. As I read the Children's Circle each week I pause to thank God for those who have the distant vision.

May each of us go forward in a greater way for Christ during 1937.

With love,
Mildred Mixon
BR

SCRIPTURES FOR RUSSIANS

—

The Soviet Government gave permission in 1927 to the Baptist Union of Russia for the printing and distributing of 50,000 Bibles and 50,000 New Testaments. Prof. I. V. Neprash, who is the official representative outside of Russia for the Union, was asked to secure funds for the publication of same.

Only a part of the whole program was fulfilled, as the Communists cancelled their permission. A government decree was published in 1929 for the confiscating and burning of all Scriptures throughout Russia. Not a copy is permitted into the country, not even a leaf torn from a Bible and enclosed with a letter.

The unused funds have been kept in a safe bank near New York. At a recent meeting, the committee of the fund commissioned its secretary, Mr. Neprash, to go to Europe and personally distribute, as well as organize the distribution through others, thousands of Bibles and tens of thousands of New Testaments among the Russians. He is planning to visit six or seven countries. It will be a heavy work, for which much wisdom, strength and even protection from above will be required. Prayers are urgently requested. No additional contributions are needed for this work.

The present work of Mr. Neprash, directing the activities of Russian Missionary Service, (850 E. Thompson St., Philadelphia, Penna.) will continue as before, under the direction of Mrs. Neprash, a highly educated and trained worker, with Mr. Neprash assisting from Europe. This work is officially endorsed by the Baptist World Alliance and by the Southern Baptist Convention. A free bulletin, The Link, with authentic information concerning this work and the religious situation in Russia, and other literature, is gladly mailed on request.

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste.

Adv.

HENRY EDGAR MERRILL

—

Many tributes have been paid to the memory of this faithful Christian and worthy citizen of Carrollton. He was born in Carroll County 82 years ago, and lived within its bounds all his long and useful life. He was descended from a family active in the American Revolution. He was a deacon in the Carrollton church for over forty years, the oldest member at the time of his death. For many years he was superintendent of the Sunday school. He was also prominent in fraternal orders. He was married in 1880 to Miss Martha Abbie Marshall who survives him, with three daughters, one son and several grandchildren. He passed away on Jan. 10 after several months illness.

Funeral services were conducted at the family residence by Rev. E. J. Caswell of Greenwood, Rev. J. W. Middleton of Clinton, and Rev. L. C. Lawhon of Carrollton. Six grandsons were the active pall bearers, and prominent citizens of Carrollton were honorary pall bearers. The Carrollton Conservative pays him a worthy tribute, saying "Truly, a man who had lived an exemplary life, and a man greatly respected among his fellowmen has passed away."

His nephew, Rev. R. W. Merrill of San Antonio, Texas, says of him: "I reflect upon no one when I say that Carroll County has probably produced no more exemplary citizen in a century. Never did he wrong any one knowingly. Indeed he scarcely regarded the scripture which says, 'Whatsoever ye would that men should do to you do ye even so unto them.' He has been a strength and inspiration to me."

BR

Sunbeam: "Well, I hear you stayed in the haunted house last night. What happened?"

Moonbeam: "About twelve o'clock a ghost came through the wall just like there was no wall there."

Sunbeam: "What did you do?"

Moonbeam: "Boy! I went through the other side the same way!"—Ex.

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THE BAPTIST RECORD

Jackson, Mississippi

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



DR. T. L. HOLCOMB
Executive Secretary
Baptist Sunday School Board
Nashville, Tenn.



MR. C. AUBREY HEARN
Associate Secretary
Baptist Training Union
Nashville, Tenn.

Speakers at Statewide Baptist Training Union Conference for Associationals Baptist Training Union officers, Vicksburg, February 23-24.

—o—

Hundreds Are Coming

"It is getting on our hearts!" So say the officers of the Associationals Training Unions. They are writing that they will be there with a good delegation. We hope every association will be well represented. What a splendid meeting this is going to be. All officers have been writing to us for full details of the meeting. February 23-24 will be days they will long remember. The program begins at 10 o'clock Tuesday morning, February 23 and closes at noon Wednesday the 24th. Since we held this statewide conference last April twelve associationals B. T. U.'s have been reorganized and started functioning again. In another year we hope to have seventy associations well organized and all promoting a worthy program.

—o—

Two New Ones

Director N. E. Sumrall of Clay Association reports two new unions: one, an Intermediate B. Y. P. U. in the Pheba church; the other, a Senior B. Y. P. U. in the Cedar Bluff church. They are both going strong. Congratulations.

—o—

Four New Ones

Rev. Thomas F. Stroud, pastor of Concord church, Noxubee County, reports a newly organized Training Union with an Adult, Senior, Intermediate and Junior Unions. Brother Stroud has just recently come to this good church and this report shows that he has made a mighty good start. What has been done here—well, why can't it be done in nearly every church, and in every church in a smaller or larger way?

Fifty-four enrolled in the four unions. Good work.

—o—

Yazoo City's New Set Up

Newly elected officers for the Yazoo City Baptist Training Union with its unit organizations follow:

Director, Mr. J. F. Watson; Associate Director, Mrs. J. I. Collins; Secretary, Miss Jewel Frazier; B. A. U. Leader, Mrs. Chrystine Ward; Senior officers: President, S. D. Harris; Vice-President, Walter Middleton; Secretary, Doris Clark; Treasurer, Inez Franklin; B. R. L., Miss Charlene Moore; Chorister, Mr. John Ely; Pianist, Mrs. Martin Davis; Group Captains, Mr. Eugene Collins, Mrs. Freda Ziggler, Mrs. Chrystine Ward.

Intermediate Leader, Miss Ann Kinard.

Junior Leader, Mrs. S. D. Harris; Assistant Leaders, Mr. and Mrs. Floyd Taylor.

With this splendid corps of officers the Yazoo City B. T. U. will march to the tune of efficient training for the Master's use.

—o—

The Baptist Training Union Is A Denominational Organization

January and February are the two months set aside by the Southern Baptist Convention for special emphasis of the Hundred Thousand Club. NEXT SUNDAY has been set as Hundred Thousand Club Day. It is the day when thousands are expected to become members of this wonderfully helpful plan of ridding our Southwide agencies of debts. Let every member of every Training Union, where possible, join. Have the joy of knowing that you are helping in this cause also.

—o—

COMMITTEE CORNER

For February 14

This season lends itself to many ideas. Why not make our Valentine day a day when our hearts are given to Jesus.

SOCIAL COMMITTEE

Make markers for the different groups in the shape of hearts. Do you have standards for each group on which such markers can be put? A block of wood with a section of an old broom handle nailed to it and slit at one end serves well for this. Each quarter or so the group markers are changed, being made of cardboard that can be slipped into the slit of the broom handle and held in place.

MISSIONARY COMMITTEE

Does your union have a membership in the Hundred Thousand Club or the Five Thousand Club? If not, why not? If you do, bring a heart shaped box to serve as a bank this month, into which the pennies and nickels can be dropped each Sunday night. Give each member a Valentine on which you have written the name of a missionary. Paste his or her picture on it if you can get them. If not, cut a map of the country he is from. Use this verse if you like:

If you love Jesus, you love me, too
And want to share in all I do;
For I am telling the heathen, here
Of Jesus' love, and peace and cheer.
Please pray for me; it will be fine
If you will be my Valentine.

PROGRAM COMMITTEE

Shadow pictures formed behind a big heart will add to the effectiveness of the program. Perhaps you would like to give out individual programs cut in the shape of hearts. Intermediates will want to write across the heart, "Love is Supreme"; Juniors will want to have a picture of a church.

INSTRUCTION COMMITTEE

A big red heart is pinned on the wall. On small white hearts questions are written, then the little hearts are pinned around on the big heart. A red cardboard arrow is used by the members in turn, as they shut their eyes and try to "pierce" one of the little hearts. They answer the question nearest to where they put the arrow. Juniors may prefer to have the members stick up pieces of a church (that has been cut up jigsaw fashion) as the questions are answered, so that when the quiz is done the church will be complete, in the center of the heart.

For the reminders use hearts in the center of which a Bible opens as a door. Print, "Let Jesus come into your heart through the door of His word."

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THE TOYS CAME

President W. W. Hamilton, B. B. I.
New Orleans, La.

It was Christmas. The married student had a joyous light in his eyes as he told of the toys which came to his little boy, for he had feared there would be none for the lad.

The father had turned away from business and a salaried position to answer God's call to the ministry. His funds were so limited that he saw no way of providing for the first real Christmas of the child's life.

From the Institute Christmas tree and from one source and another the toys came, and as the father told about it he said, "My little boy for his first real Christmas had more toys than I had in all my childhood days."

God does wonderfully care for these men and women who turn aside from all else that they may give themselves to the service of Christ and to others in his name.

BR

"Biddy," remarked the newly wed Irishman, "go down and feed the pigs."

"Faith, and I will not," replied the bride.

"Don't be after contradicting me, Biddy," retorted the husband. "Haven't I just endowed ye with all my worldly goods, and if ye cannot feed yer own property, then it's ashamed of ye I am."

This was a new point of view, so off Biddy went. Presently she returned.

"Have ye fed the pigs, Biddy?" demanded her husband sternly.

"Faith, and I have not," she answered, "I have done a great deal better. As they were my property, I sold them."—Ex.



DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

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RESOLUTIONS
MRS. ESTELLE BROWN PEUGH

At the close of the day on Tuesday, Jan. 19, 1937, the spirit of this good woman quietly slipped away to be forever with her Lord.

Therefore, be it resolved by the Aberdeen Baptist Church and Sunday school in regular worship assembled on this Lord's Day, Jan. 24, 1937:

First, that we recognize in her home-going a very strange dispensation of God's providence, but bow in humble submission to his will.

Resolved secondly, that we have sustained in her death a very serious loss to the whole church life. She was a friend and helper to every good cause on earth. For a long time she was the superintendent of the little folks department of our Sunday school, and touched the lives of literally hundreds of these young people and turned their feet into the heavenly way.

Resolved thirdly, that we extend to the bereaved husband, Deacon W. G. Peugh, and to the stricken family our deepest Christian sympathy, and pray that His sustaining and comforting grace may be theirs abundantly.

Resolved fourthly, that a copy of these resolutions be forwarded to the family, a copy furnished the local paper, the Aberdeen Examiner, and to the Baptist Record at Jackson, with a request for publication.

Signed:

J. M. Walker,
Mrs. Geo. J. Leftwich,
Mrs. W. E. Eikner,
Committee

—BR—

TYLERTOWN

—O—

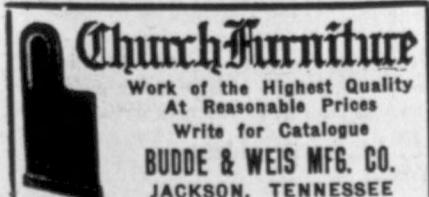
I have had a unique experience recently. I buried a woman, Mrs. Lewis, who was 101 years of age. Mrs. Cooper and I had visited her and to hear her talk of her childhood and other years was a treat. She had been a member of the Silver Creek Baptist Church since early life. She suffered much before she went and her happiest hour was the one in which she went away.

The pastoral personnel of this county, Walhall, is a little different this year. Brother Eubanks is pastor of New Zion and Salem, living in the pastor's home at New Zion. Dr. Langham, who is superintendent of the school at Dexter, is pastor at Crystal Springs. Brother Watts of Columbia is pastor at Enon. Brother W. M. Bowman remains pastor of Union for full time and brother Glover remains pastor of Dinan.

Our work here goes well. In raising the budget more than a hundred and fifty volunteered their offerings for the year and the budget is larger than last year. The budget of last year was more than five hundred dollars over-paid.

In Christ,

W. R. Cooper.



IN MEMORY OF ERIN HIGGIN-BOTHAM STUART
(Written by Her Mother)

Six short years ago, November last, But years; since that dreary 18th day, "Her lucky day," I've so often heard her say; That Jesus and the angels came To claim "His own" and waft her spirit home.

—O—
Oh! it's lonesome without you, Mother and Dad
Know, and feel, the vacancy, Yet in visions, we hear your foot-steps,

And see your smiling face.
Oh! we miss your loving thoughtfulness
Ever true and tried;
You were so unassuming, so upright;

So just, and kind;
Sincere and loyal in heart and soul;
You builded better than you knew
A "beautiful" memory you've left behind.

Then why should I be sad,
When thy "crown" is starred
With the beauty, that dwelt in thy soul?

I am resigned
But oh! I miss you so.

Nay! you are not gone,
Only that little aching frame is laid away,

We have your soul here with us now

It shines and works today,
For "you" are living in our hearts.

I never thought you'd leave us as you did;

And those precious "gems" you'd asked God to send;

Yet I know it's not in vain;
And ere long we shall see you again.

Until then, I can but shed a tear,
When I recall

The times, and things, and dreams,
That we'd confide

Oh! you were Mother's Pal.
You'll be with us through the years ahead,

As down life's shady side we stroll,
For it seems I hear you speaking now,

Clearly your voice comes to me,
"Only a short time Mother,

And forever 'In Spirit' I'm close to thee,

And a thousand years, are but as a day,

In God's homeland."

—BR—
A fat man bumped into a rather lean gentleman.

"From the looks of you," he said belligerently, "there must have been a famine."

"And from the looks of you," replied the lean gent, "you're the guy who caused it." —Ex.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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CAPUDINE

CALVARY BAPTIST CHURCH
Vicksburg

—O—
Since our previous report from the church the Mission Board has very graciously donated a small sum to help us in the work of building. We have the roof of the building almost complete and will have to "camp" there and wait on the Lord until we can complete the building.

During this building period which was begun with the tearing down of the very dilapidated old store of our first meeting place, we have continued to assemble ourselves together in the homes of various members. This has handicapped our attendance records due to the inaccessibility of conveyances and distances to be traveled.

The continued rains have held up the work of building and this, together with the handicap of no funds, have delayed us almost to the point of discouragement. But we pray for patience and remember that we are told to "wait" on the Lord. So we realize we must have patience. We expect to put the windows in temporarily so we can use the building and then take them out to work on them as we can go forward.

Our Sunday school and B. T. U. anticipate great things for the growth of our church and the lifting of community standards as soon as we have a meeting place.

We hope others will be praying for us that we may not be weary in well doing.

Sincerely,
Mrs. Eva W. Davis

—BR—
BLUE MOUNTAIN COLLEGE

B. S. U.

With the beginning of a new semester at Blue Mountain College new officers have been elected in each of the three unit organizations. New Sunday school presidents, who will serve for the remainder of the school year are: Freshman classes, Nannie Lee Burney, Ackerman, and Evelyn Hasty, Brandon; Sophomore class, Virginia Hiller, Frederick, Colo.; Junior class, Mary Beth Lasseter, Clinton; and Senior class, Fay Ferguson, Walnut Grove.

Newly elected circle leaders for Y. W. A. are: Cora May Marriott, Chinkiang, China; Jeannette Thigpen, Bay Springs, Virginia Hiller, Frederick, Colo.; Vera Anderson, Sardis; Edna Ruth Rea, Sherman;

OF INTEREST TO WOMEN

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

Elliott Thompson, Houka; Frances Jeffers, Gadsden, Ala.; and Martha Browning, Bridgeport, Ala.

The B. T. U. presidents are Dorothy Lancaster, Memphis; Mildred Senter, Fulton; Inez Gunter, Sallis; Velma Green, Spring Hope, N. C.; and Elizabeth Peebles, Europa.

Beside these general officers there are a number of other officers who have definite duties that are necessary for the functioning of these organizations.

—Eileen Stubblefield, Reporter

—BR—

Little Joe: "Mom, how some poor beast must have suffered so you could have a fine fur coat."

Mother Titus: "Hush, Joseph. You mustn't talk that way about your father." —Ex.

—BR—
SUNDAY SCHOOL LESSON

(Continued from page 10)
out and said what he was convinced was right. Our Lord said one time that people whom He had blessed ought to be willing to confess Him before men. I think He meant that He wants men to do what this man did. He just gave all the honor for his improved condition to Jesus. He did it. Of course the beggar did what the Lord told him to do, but it was the Lord all the time.

DON'T LET COUGHING TEAR YOUR THROAT

MILLIONS USE PERTUSSIN FOR QUICK RELIEF

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TIDINGS FROM THE MOUNTAIN

—o—

The mind of the writer keeps going back to our Centennial Convention at Natchez last November. Surely all of us deeply appreciate everything that was done to make that Convention a success, and no one deserves any more credit than brother J. L. Boyd. "Historically speaking" he has been very successful. His book, *A Popular History of the Baptists in Mississippi*, should be in every Baptist home in Mississippi and should be read by each Baptist in our grand old State.

—o—

Lowrey Memorial Baptist Church had the good fortune of having Mrs. W. G. Mize, wife of the superintendent of our Baptist Orphanage, to speak to us on the last Sunday morning before Thanksgiving Day. One of the many excellent results of her message was the largest offering from our church for the Orphanage at Thanksgiving in the history of our church. Many of us are wishing that every Baptist church in Mississippi might have the privilege of hearing Mrs. Mize present the Orphanage. Many, many more friends would be made for this exceedingly worthy work of our Lord.

—o—

On the seventeenth of this month, our church ordained brother Wm. Arthur Frye to the full work of the Gospel ministry. The following brethren took part in the service: J. B. Parker, Ripley; T. T. Martin, S. V. Gullett, J. A. Landers, W. C. Tyler, and J. S. Riser, Jr., the latter five being from Blue Mountain. Brother Frye is an excellent young man, deeply consecrated, and seems to have a bright future before him. His father, Rev. C. H. Frye, is a member of our church, along with the other members of his family, but was too sick just at the time to attend the ordination service. Mrs. William Arthur Frye, a former Blue Mountain College student, is the daughter of Rev. A. C. Abney, good pastor at Pensacola, Florida, so these two young people have "preacher blood" in their veins.

—o—

We are expecting to have Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, with us here at Blue Mountain to preach at both services on Sunday, the twenty-first of February. Of course, we are looking forward with the greatest of pleasure and profit to the coming of Dr. Lawrence.

Another event of great importance to our church and community is the meeting planned for April, the fourth through the ninth. We are expecting to have Rev. Leo Green, Louisville, Kentucky, with us to do the preaching and Rev. William Lowrey Cooper, Montgomery, Ala., to lead the singing during the meeting. We count ourselves fortunate to have these two native Mississippians with us for a meeting. All who read these lines are earnestly requested to pray frequently for the meeting.

J. S. Riser, Jr.

Blue Mountain, Miss.
January 29, 1937.

SUBSCRIBE TO THE BAPTIST RECORD, \$1.50 PER YEAR.

HOGS \$12; BOYS 40c EACH

—o—

Rev. Sam Jones, Methodist minister of a generation ago, was a widely known temperance lecturer and a strong opponent of the liquor business. According to the Civic Bulletin, published at Albany, N. Y., the following report of his lecture at Sigourney, Iowa, appeared in the local paper, and since it has a modern application we pass it on to our readers. He spoke as follows:

"This nice little Iowa town, with a farming region around it makes one of the garden spots of the world; but with all your blessings you can't get along without three saloons to debauch your village and ruin your boys, 'because you need the money.'

"Here Mr. Jones inquired of the surprised audience, 'How much is the license fee here?' Some one answered, '300 each.' 'Nine hundred dollars altogether,' said Mr. Jones. 'What is your population?' Answer, '2,000.' The speaker then made a little lightning calculation, and resumed: 'The liquor dealers walked up to you and said, "If you will let us damn this town we will give you forty cents apiece." 'Say, what would a 200-pound hog bring?' Answer, '\$12.'

"So," replied Mr. Jones, "hogs \$12 apiece and people forty cents a head. Say, brother, don't you wish you were a hog? You and your whole family wouldn't bring enough in this town to buy a suckling pig! This is a little lower down than I have ever found them. For the pitiful sum of forty cents apiece you turn over your boys to be debauched, the hearts of mothers to be crushed and the town ruined—all for forty cents. This is cheap; but I suppose that is all you are worth, eh?"

"I want to say that there is not a man of you who signed that petition to bring saloons to your town, but desires that every boy you have in your home shall fill a drunkard's grave, and your daughters live in the embrace of drunken husbands. What did you sign it for? If you did not want your boys to drink, or your daughters to marry a drunkard, what did you do it for? Stand up and talk back. You surely did not sign hoping your boy would not drink, but that your neighbor's would!

"Why don't you say, 'To tell you the honest truth, I did it for the forty cents.' If the devil don't get you for that, it is just because he don't want you, and every man that signed that liquor petition, the devil will get the last man of you—but thank God, he won't get much. If you fellows don't feel like a hog, you don't feel natural. That's all." —Ex.

—BR—

HOME-COMING DAY FEB. 7th,
VALENCE STREET CHURCH

—o—

Sunday, February 7, 1937, Valence Street Baptist Church will be fifty-one years old. That date is being observed as anniversary and Home-Coming day. We are taking this means to invite former members and friends of the church that are now living in Mississippi to

Newton Nurseries, Newton, Mississippi—
Fruit Trees. Best varieties. Lowest prices.

come home. An all-day program has been planned. Lunch will be served at the church. Dr. W. W. Hamilton will speak at 11:00 a. m. Dr. John R. Bryant, former pastor of Valence, will speak in the afternoon and evening service.

Dr. Slater A. Murphy has been our pastor for almost six years, and these have been glorious years for the church under his splendid leadership. Thanks.

Very truly yours,
G. P. Boudereaux,
Chairman Deacons

—BR—

GOOD AND NOT SO GOOD

—o—

Our denominational paper is invaluable in many ways. Particularly so in keeping readers acquainted and informed about what our people at home and in all parts of the world are doing. We are fortunate indeed for having such a medium of exchange.

The purpose of this paper is for the spiritual uplift of the people and to encourage them in the kingdom cause. Many of its contributors are unbiased, God-fearing men and women, whose hearts are burdened with the souls of others. However there are some whose writings appear antagonistic and they use caustic words to express their feelings toward people of the Catholic faith. This shows a disposition to ridicule rather than to help. Such criticism will never will people to Christ and, in my humble opinion, will do harm.

Wouldn't it be better to abide by the Golden Rule, and not publish anything that does not help and is liable to offend someone?

We would do well to consider what the Master taught along this line. Matt. 7:1-5.

Very sincerely,
Perry Welch
Meridian, Miss.

—BR—

A well-dressed man had sat down on a newly painted seat. Furious, he said to the painter: "Why don't you put 'Wet Paint' on your seats?"

"That's what I'm doing, ain't I?" replied the painter.—Ex.

STEINWAY GRAND
LIKE NEW—AT BARGAIN PRICE

Owing to death of husband, wealthy widow has asked us to sell her Steinway Grand, 3 years old, for her account. The instrument is in beautiful condition and looks practically new—with marvelous resonant tone—and guaranteed same as new. Size 5' 7"—Cost \$1,375.00. Will sell at big sacrifice. Convenient terms can be arranged. Write P. M. Harris, Philip Werlein, Ltd., New Orleans, La.

OF INTEREST TO LAYMEN

H. C. Meador, Pastor Parkview Church, Ft. Pierce, Fla.

—o—

I have been pastor of this church two years, and for the past year we have had an active Brotherhood. During this period the life of our church has been thoroughly changed until the church of two years ago is not the church of today.

Our church has increased in spirituality and many souls have been won to Christ because of the personal activities of the men which the Brotherhood inspires them to engage in.

More men have been attending the services of our church than did before we had a Brotherhood.

Our church has increased in giving because the Brotherhood awakened our men to their sense of duty in the finances of God's Kingdom work. Our Every Member Canvass was taken by the men of our Brotherhood.

I heartily endorse this great movement among the men of our Southland, and I believe it will go far in the solution of the church situation of our day. The Brotherhood correlates the men of the church, first, by deepening their spirituality. Second, it lays upon their heart the purpose for which our Lord saved them.

I take great joy in recommending the Brotherhood to my brethren. Also I urge you to begin this most noble work in your church.

—BR—

New Maid: "How do I announce dinner? Do I say, 'Dinner is ready'? or 'Dinner is served'?"

Mistress: "If it is as it was yesterday, just say, 'Dinner is burnt.'"

—Ex.

BLOTHY SKIN?
BILIOUS?

Pimples, blotchy skin, bilious, sallow complexion, caused by constipation? Never mind the disappointments you've had with old-fashioned, unsatisfactory laxatives. For now you can get the modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that acts in the lower bowel, not the stomach. Feen-a-mint looks different, tastes different, and IS different. You chew it, and what a difference this chewing makes! It's the chewing that helps do the trick. Life seems a lot brighter when you're feeling and looking fine. Don't let constipation hold you back! Try this different laxative, the choice of over 16 million wise people. You'll find that it's just what you've been looking for! For a free sample write to Dept. GG7, Feen-a-mint, Newark, N. J.

MARY HARDIN-BAYLOR

Organized in 1845 when Texas was yet a Republic, Mary Hardin-Baylor again offers for the Spring Semester beginning FEBRUARY 1, very low CASH DISCOUNTS where all is paid upon entrance, where half is paid upon entrance, and where all cash is paid in four installments. The College still offers outstanding girls the opportunity to pay a part, work for a part, and borrow a part. (Students may enter as late as March 1 for Spring Semester work.)

In the past two years the College has received through the Hardin and Barber Trusts about three-quarters of a million dollars. The College has some of the finest dormitories in the South, many students from foreign countries, and other states, and a faculty educated in leading colleges, universities and conservatories of this country and Europe. The gift of \$50,000 by the Presser Foundation of Philadelphia for the Fine Arts Conservatory is the highest honor paid the Fine Arts department of any Texas or Southern college. The institution added for this session three Ph.D. degree teachers to the literary faculty, and the fine arts faculty ranks with the best in this country, our Conservatory being a member of the National Association of Schools of Music.

FULL literary scholarship given to highest ranking girl in every standard high school and junior college. Large loan funds available for worthwhile girls properly endorsed. Field representative will call for conference where so desired, or you may write or wire

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Belton, Texas

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